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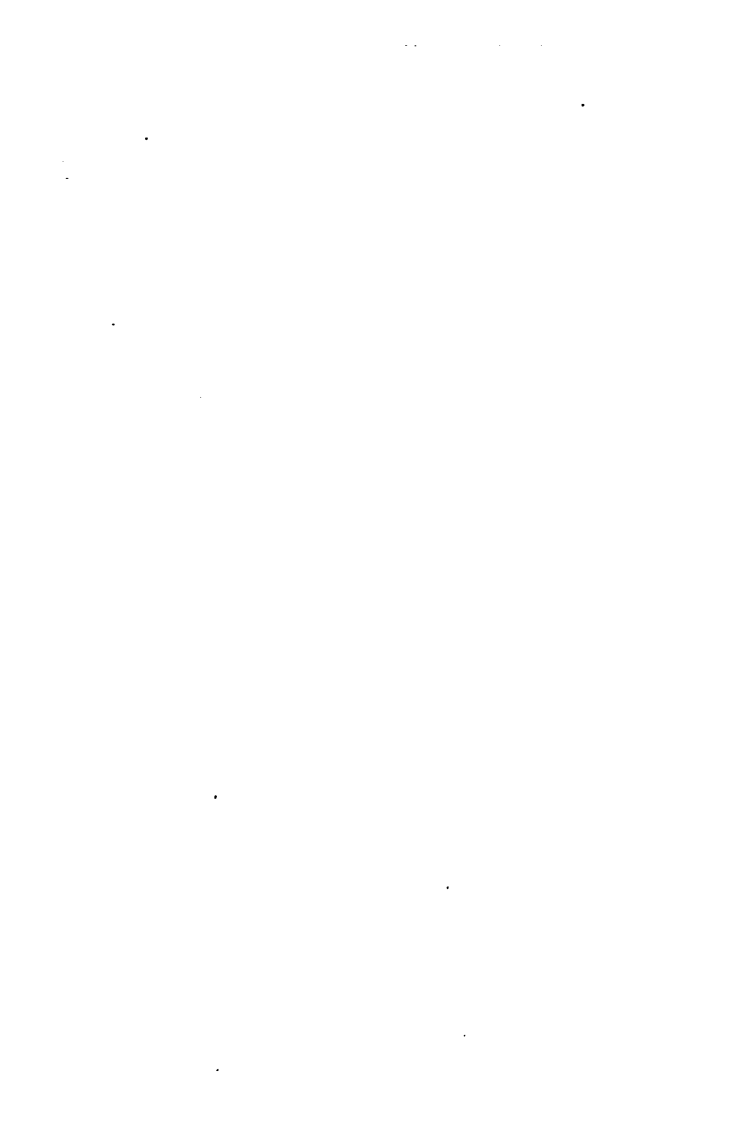
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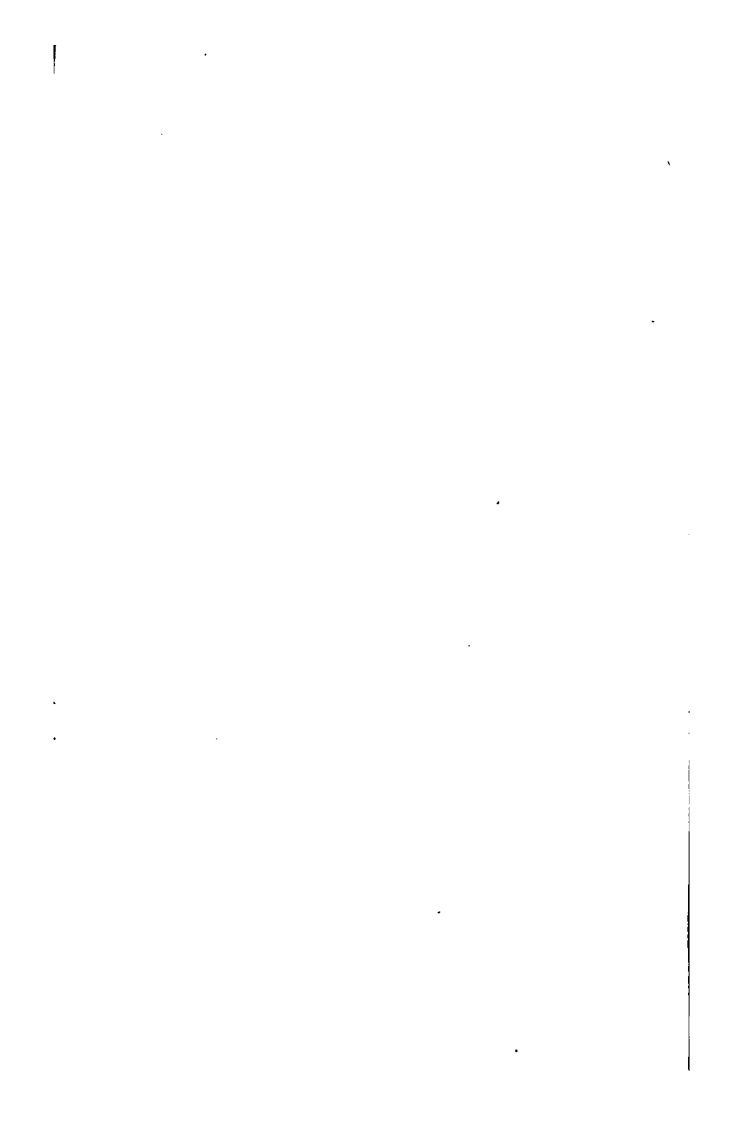
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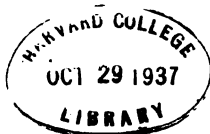
NEW SERIES, No. 47.

THE
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OBITUARY
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MEMBERS OF THE SOCIETY OF FRIENDS
In Great Britain and Ireland,
FOR THE YEAR 1888.

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P R E F A C E.

A good man, when on his death-bed, and feeling that the chill of death was creeping over him, and that he was about to pass through the portals of Eternity, exclaimed — “The anchor holds !” His faith and confidence in his Redeemer remained firm and unshaken when brought to the test of that solemn hour. It is well that the pages of another volume of the *Annual Monitor* bear powerful testimony that the faith by which the Christian can live the beautiful life of vital Christianity, is also that with which he can enter the valley of the shadow of death undismayed at the certainty of the great change that must come upon him as he passes through the river at its further end. And whether it be the mother in the vigour of her days who has been called to leave her home and her little ones ; or the man of business and the philanthropist who has but lately taken a foremost place in the busy scenes of life,

and in the battle with sin and evil ; or the aged pilgrim, whose life, chequered as it may have been with hardship and trial, has been marked by much faithful service ; as we witness these, meeting with calmness and peace, and even with joy at heart, the certain summons away from earth and all its ties and endearments—as we see that for them too the anchor held, because they knew “ that their Redeemer liveth ; ”—can it be otherwise than that we should find in such testimony a strong encouragement to hold the beginning of the Christian’s confidence steadfast unto the end.

The days will not soon pass away in which the faith of many will continue to be assailed and sorely shaken by the speculations and philosophic theories of highly cultivated intellects. An antidote to unhappy doubt and unbelief, such as these pages furnish, is therefore of great value ; and I can understand the feeling which prompted that Hindoo scholar, Keshub Chunder Sen, when he had looked through a number of Friends books which had been presented to him, to say that he was more impressed with the value of the *Annual Monitor* than of any other, because he thought that the lives of those who have lived in our own times, exercise a more powerful influence over us than those of even more conspicuously

excellent persons who were not contemporary with us.

If such value really attaches to the *Annual Monitor*, it cannot but be matter for regret that its circulation is so rapidly diminishing. Whereas a few years ago more than three thousand copies were annually distributed, the number has now fallen below two thousand : and this seems to indicate that there must be a good many amongst us, who might share in the help which it offers, but who never see the little serial.

To the Friends who have furnished me with much excellent material this year I tender my sincere thanks ; may their labour and my own be the means of bringing help and encouragement to many hearts.

W. ROBINSON.

*West Bank, Scarborough,
Twelfth month, 1888.*

LIST OF MEMOIRS.

| | |
|--------------------------|---------------------|
| ANNA M. ANDREWS. | JOHN S. ROBSON. |
| MARY MAW BARBER. | SARAH ROWNTREE. |
| RICHENDA L. BARCLAY. | CHARLES A. SCOTT. |
| MARY ANNE ELIOTT. | ELIZA SESSIONS. |
| LOUISA EVENS. | ANN SNOWDEN. |
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| JOHN R. PROCTER. | MARGARET H. WALLIS. |
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| WILLIAM COLSON WESTLAKE. | |

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THE ANNUAL MONITOR. 1889.

OBITUARY.

| | Age. | Time of Decease. | | | |
|--|------|------------------|--------|------|--|
| DOROTHY SMEE ALLEN, <i>Enfield.</i> | 2 | 28 | 12 mo. | 1887 | |
| Daughter of John A. and Elizabeth M. Allen. | | | | | |
| HARRIET ALLEN, <i>Holloway.</i> | 83 | 4 | 2 mo. | 1888 | |
| Widow of Samuel Allen. | | | | | |
| MARGARET ALLEN, <i>Hamiltons Bawn, Cootehill.</i> | 51 | 6 | 11 mo. | 1887 | |
| SARAH MEHETABEL ALLEN, <i>Canterbury.</i> | 66 | 2 | 2 mo. | 1888 | |
| ANNA MARIA ANDREWS, <i>Ackworth.</i> | 42 | 3 | 10 mo. | 1888 | |
| Wife of Frederick Andrews. | | | | | |

If it were not that Anna Maria Andrews occupied for eleven years such a prominent position at Ackworth School, and so became known

and loved by many connected with it, in all probability no sketch of her life would have been written ; it is therefore intended to confine any reference to other periods of her life within narrow compass.

A. M. Andrews was the youngest child of the late William Lean and Hannah Lean, of Birmingham, and was received into the family, as a welcome birthday gift, on the 3rd of Sixth month, 1846, the very day when her eldest brother attained the age of thirteen. This naturally created a special bond between these two members of what was always a very united family.

As a child A. M. A. was often passionate and wilful, but a general favourite on account of her lively and loving disposition. Owing to delicate health, and other causes, her schooling was much interrupted ; but, as she was naturally intelligent, the course of reading undertaken later, under her father's guidance, amply supplied any deficiencies which existed.

Her spiritual life seems to have been a plant of slow and gradual growth. When still young she often had searchings of heart, which in time deepened into a very simple, but a very real trust in her Father in Heaven and her Saviour. She often said that even as a child she had never

seen why she should be afraid of dying; and early she seems to have realised the truth which she expressed on her death-bed—"It matters little how or when we die, if *living* we abide in His presence." In one of her later letters occurs a reference to her childhood—"What must be the blank to those who do not believe in prayer! Even when I was a very wild young girl I knew its power."

She was always capable of unusual depths of love, and these were called out to the full in her almost passionate attachment to her father. In a letter written in 1875, "to my own precious, noble father," she says, "All that is best in me, or strong, is mostly owing to thee, and the love I always knew thee bore *me*, the naughty, fiery child thou so often forgave, and still forgives."

The band of four sisters, who had passed a happy, merry childhood together, soon became separated, and as Anna Maria was the last to leave home, she became the "special Auntie," always ready to help her married sisters in their homes. In 1872 she went to Ipswich, to her sister Sophia, who was in delicate health, and on her arrival announced in her bright way, "I am come on a long visit," little thinking that it would prove indeed a long visit; for her dear sister

became suddenly seriously ill, and passed away as in a moment in her younger sister's arms, leaving to her charge her three little ones, who were immediately taken to her heart, and cared for ever after as her own.

This incident altered the course of A. M. A.'s life. For four years she devoted herself, at Ipswich and at Leeds, to her widowed brother and his children. The spirit in which she entered upon this part of her life's work may be gathered from a letter written at this time—"I am busy as busy can be ; very happy, though very often a strong yearning comes over me just for one more kiss from the one angel-sister. It seems just as if she had said, 'I am tired, Anna Maria ; do my work for me,' and gone to sleep ; for I have taken up her burdens, which were getting too heavy for her, just where she laid them down, and it is just lovely to feel I am still working for her."

Under this discipline and increased responsibility her character deepened, and the strong will she had always shown developed into beautiful strength of character.

In 1875 the increasing illness of her father called her home ; and lovingly did she tend him until, in Third month, 1876, she formed one of a devoted band of watchers who stood around his

bed, to see him "pass away like a child falling asleep, cradled in the arms of Everlasting Love."

A. M. A. looked upon it as a wonderful instance of the condescending love of her Heavenly Father that He should send just at this time, when she was called upon to part for a time from one whom she had so dearly loved, a fresh object around which her heart's affections might cling. A week before her father's death, in time to receive his approval and blessing, she was engaged to be married to Frederick Andrews, then a master at Oliver's Mount School.

The eighteen months which followed were a time of trial and proving. The home at Birmingham was broken up, and in other respects the prospects for the future seemed very gloomy. A few extracts from A. M. A.'s letters during this period will show that lessons of faith and patience were being learnt.

"In meeting this morning I felt more restful, and 'Father, glorify Thy name,' passed over and over before me. We can glorify His name by bearing our trial cheerfully."

"Oh, I only hope my trust and faith is the real thing ; so that when it is tried yet further, as it may be, it will not fail me. It is easy to be resigned in prospect."

"I was thinking last night I could hardly say that I wished the trouble away (this referred to F. A.'s threatened loss of sight), for it is—

'Like some angelic warder,
Ever keeping sacred order
In the chambers of my heart.'

I am trying daily to brave myself to bear and do anything. I do want so to be cheerful in *heart*, as well as externally. — said to-day, '*Thee* will never be unhappy : thy spirit will carry thee over anything.' And it seems such a shame to me that I should show such a merry front to all, and only have a grieving striving heart to show my Father. I am not satisfied with *vener*. I like that prayer, "Make me to *love* Thy will."

"I often think it seems so shabby to wait for trial before you give your whole heart to God. It seems more noble to serve when things are prosperous around you. In *trouble* stronger help you *must* have."

Speaking of a special petition she had been pressing at the throne of grace, she goes on to say, "And then all of a sudden I found myself talking to our Father just as a father, and telling Him all about thee and our love ; and thee can't think what a blessed feeling of rest and peace stole into

my poor burdened heart ; if only I could always feel like that ! I was so struck for the second time in reading 'Stepping Heavenward,' with Katie's mother's dying words, 'I have given the Lord a deal of trouble, but He is driving me into pasture now.' "

On the 11th of Seventh month, 1877, Anna Maria Andrews was married from her eldest brother's home at the Flounders Institute, and within a few weeks entered upon her life at Ackworth as mistress of the large family at the School. Coming as she did a stranger to the School, some little time elapsed before she took root ; but when she began to recognise her power for usefulness, and to gain the love and respect of all with whom she was associated, her affections were given in no stinted measure, and the "dear old School" proved a very happy home to her. From the first her power was felt in upholding her husband's hands in every department of the School. She grasped at no special authority, but quietly waited until her sympathetic influence made itself felt, and before long she was the one to whom all could come—teachers, officers, servants, children—with a certainty of welcome and loving help. However often the knock was heard at her sitting-room door, the same ready

bright smile welcomed the visitant ; never were any allowed to feel their call inopportune, for she looked upon these interruptions as part of her daily work, and strove earnestly to keep—

“ A heart at leisure from itself
To soothe and sympathise.”

When her own children claimed more of her time and attention, her love for and interest in the scholars was daily shown by the happy smiles she dispensed so freely as she walked rapidly through the passages, or down to her place in girls' or boys' dining-room. The practice which she kept up from the first of kissing all the girls in their beds, on the night of their return to school after holidays, was characteristic of her ; and that these little manifestations of loving interest were appreciated, others besides the scholar whose letter is quoted below could testify. “ Never shall I forget Mrs. Andrews, with her dear kind motherly ways. It always seemed to do one good to meet her in the passage, and to receive from her a bright and loving smile.”

A. M. A. took special interest in the occupants of the sick nursery, whether teachers or children ; and many an hour did she spend either in reading to the patients, or in doing numberless little offices to help towards recovery.

Her mere presence brightened a sick room, and her deft fingers were never idle until the best had been made of everything. One of her boys wrote, on hearing of her illness, "I have not forgotten the many kindnesses so lovingly bestowed on myself by her during the time I was ill at Ackworth, also the kindly farewell on leaving the School, which are still fresh in my memory."

Her services were always eagerly sought if any entertainment was thought of ; and many happy hours were spent in her company by the boys of the first class, when preparing for the last evening of the half-year. She entered heartily into their fun, and yet insisted on everything being well and thoroughly done. In this connection we may quote the words of one who knew her well :—"The perennial freshness in her is what I think of as much as anything in her life here at Ackworth. She had a thorough enjoyment of life, and so genuine a satisfaction in seeing things well done, and pleasantly done, and beautifully done, whether by others or by herself, that in the very simplicity of her nature, and in her artlessness, she would commend things heartily that pleased her, without much questioning as to whether the object that won her approbation were her own or another's. She was gene-

rous to a fault in commending the work of others, even to their faces. It was, I believe, her artistic sense of beauty, whether of form or of performance, that, being gratified, confessed itself by such simple avowals of delight, which were, in fact, with her just so much overflowing thankfulness for happiness received."

Early in 1879 her cup of happiness seemed full to overflowing, when the maternal love she had lavished upon so many received a new object for its exercise in the birth of her first child. On her recovery, some of her thoughts found expression in the following verses, which she wrote for the Girls' Essay Society :—

Thronging to the gates of heaven
Came a band of angels bright,
Meeting there to speed the going
Of a baby soul that night.

Came an angel from the Presence ;
In his arms the treasure lies,
Just fresh from the Father's bosom,
Sent to gladden mortal eyes.

Pressing round the radiant bearer,
A sweet song the angels sang ;
Their glad voices' richest cadence
Through the golden city rang.

Sang they to her of the beauties
In this lovely world of ours ;
Told her of the glorious sunsets,
Counted up the sweetest flowers ;
Told her softly of the sorrow
She might haply meet with here ;—
And across their faces flitted
Just the shadow of a tear ;—
Told her gladly of the safety
Faith and prayer to her would bring ;
Charged her to be pure and holy ;—
Sweet the things that angels sing :—
In a chorus of rejoicing
Told her of the rest at last,
As the angel from them moving
Through the shining portals passed.
“ Good-bye, little soul,” the angels
Called, with many a loving smile ;
Through the air a voice came echoing,
“ Good-bye for a little while.”
Tenderly the angel held her,
Softly towards the earth he came ;
Lovingly he whispered to her
Such a pretty little name.
When he reached our sleeping village,
Dawn was breaking into day ;
Very short had been the journey,
Heaven is not far away.

Oh! our cold grey walls were lighted
With the glimmer from his wings;
And the children,—whilst he's passing,—
They are dreaming holy things.

Surely some one saw the angel!
Surely heard his gentle tread!
Or perhaps they caught the music
Of the blessing that he said.

If our eyes *were* all too heavy
For beholding guest so fair,
Joyfully we found a token
That an angel *had* been there;

For it happened in the morning,
When the snow lay on the ground;
We, with very great rejoicing,
In our midst a "*Daisy*" found!

This gift of rhyming, which A. M. A. possessed along with a love of painting, and the power of rapid and graphic sketching, afforded great delight to her children and others. Many are the letters adorned with sketches recalling humorous incidents of travel, which her children received during her occasional absences from them. In her last illness weary hours were brightened by her use of brush and palette, and very precious now are the flower paintings she has left, no mean evidence of her artistic skill.

Her life at Ackworth was made happier by the residence in the village of her aged mother, whom she tended with loving and grateful care. Visitors to the school were always welcomed with gentle hospitality ; and the members of the Committee were regarded from the first as personal friends whom it was a privilege to know.

During the winter vacation of 1887-8 A. M. A. was seized with a painful illness ; but some time elapsed before any danger was apprehended. A Leeds doctor had been consulted in the previous autumn, and now again his opinion dispelled fears which had begun to arise. After two months' illness A. M. A. was able to leave her room and mingle with her family ; but as pain still continued, a fresh visit was paid to Leeds, and possible serious consequences were now hinted at. On returning home she writes, " Every one is so kind to me—flowers come from far and near—and if love and sympathy could have cured me, I should have been well long ago. I am thinking of *His* sufferings to-day ; what are mine to *His* ? And He had *no* sympathy, only taunts ; so surely I can bear on cheerfully."

On the 7th of Fourth month she and her husband went to Leeds for a final consultation ; lodgings were taken in the expectation that an

operation might be necessary. Two days afterwards the examination was made. When the doctors had retired, she said to her sister, "Now I must not forget that that was not the real ordeal. I am waiting still for sentence." When her husband returned and gently told her that the doctors considered there was no hope of recovery, she quietly remarked, "Then all they can do is to try and ease my passage;" and then, alone with her husband, she showed forth the reality of her faith and trust, in calm submission to the Father's will. Months before she had faced this possibility, and had been strengthened to pray, "Father, glorify Thyself in me." During the few quiet days which were spent before returning home, her testimony was frequent to the keeping power of her Heavenly Father:—"He has never left me for one minute;" "I am passing through the swellings of Jordan, and I find the bottom *very good*." And again one morning she said, "I was afraid, when I became weak, I should not have power to find Him; but there is no need; He comes to seek me now; I find Him by me when I awake." "Last night in my weariness I was afraid Satan would harass me; but no, God kept hold of my hand."

On returning home the sight of her children naturally aroused deep feeling ; but again she was wonderfully upheld, and writes herself with regard to the meeting, "Then my beautiful children—I sent up the prayer, 'Give me plenty of pain, lest I dishonour Thee'—but it soon passed, and I am as joyously happy as ever, revelling in the human love around, and resting in the Divine love perfectly." Throughout her illness it was striking to notice how the anticipation of Heaven, the thought "that I shall see my glorious Lord," as she expressed it, seemed to cover up the thought of the inevitable parting from life and its fondest ties.

Six months of almost incessant and often excessive pain now ensued ; but the self-forgetfulness which had characterised her in time of health was still maintained ; and her *radiant joy* was beautiful to behold. She was often anxious lest this brightness should be attributed to mere natural spirits. To one of her sisters she writes : "As a rule I fortify myself in the quiet hours of the night for cheery bearing of all before others in the day-time. If I did not, I fear impatience and irritation might take me unawares before my darlings, and so bring dishonour on my Lord ; but with these lonely hours of communion with

Him I am always kept perfectly and even buoyantly happy." And so she continued to the end, and passed away with a lovely smile upon her face, which seemed to tell of a blessed foretaste of that bright home to which her purified spirit had taken its flight ; whilst her poor body, no longer racked with pain, lay so calmly beautiful in death, that not inappropriately were recalled the lines of Bunyan, in which he speaks of the Pilgrim lying in a chamber whose windows opened to the sunrising, and "the name of that chamber was Peace."

The gathering round the grave was a numerous one. After the scholars had sung the hymn, "We shall walk through the valley and the shadow of death," the silence was broken by William S. Lean, whose words were felt to be so appropriate and helpful that they are here reproduced :—

"I shine in the light of God,
His likeness stamps my brow ;
Through the shadows of death my feet have trod,
And I reign in glory now.

"No breaking heart is here,
No keen and thrilling pain ;
No wasted cheek where the frequent tear
Hath rolled and left its stain.

"I have found the joys of Heaven,
I am one of the angel band ;
To my head a crown of gold is given,
And a harp is in my hand.

"I have learned the song they sing
Whom Jesus hath set free ;
And the glorious walls of Heaven still ring
With my new-born melody.

"No sin, no grief, no pain,
Safe in my happy home,
My fears all fled, my doubts all slain,
My hour of triumph come.

"Oh, friends of mortal years,
The trusted and the true,
Ye are walking still in the vale of tears,
But I wait to welcome you.

"Do you mourn when another star
Shines out from the glittering sky ?
Do you weep when the raging voice of war
And the storms of conflict die ?

"Then why should your tears run down,
And your hearts be sorely riven,
For another gem in the Saviour's crown,
And another soul in Heaven ? "

"So, when this corruptible shall have put on
incorruption, and this mortal shall have put on
immortality, then shall be brought to pass the
saying that is written, Death is swallowed up in

victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ." "Let not your heart be troubled," said our Leader and compassionate Saviour; "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also. And whither I go, ye know the way." "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." "Father, I will that they also whom Thou hast given me be with me where I am: that they may behold my glory which Thou hast given me; for Thou lovedst me before the foundation of the world."

"How beautiful, and how full of comfort to those under trial and tribulation, are the promises in the glorious gospel of our Lord Jesus Christ! When at the beginning of this week the cold northerly wind and the early wintry snow came upon the flowers in our gardens round this place, I thought that it fitly reminded us of the chill

hand of death that was so soon to be laid upon our precious sister, who loved the flowers so well; —herself one of the loveliest flowers that ever brightened the lives of those among whom she lived. But not as the flowers faded in our gardens, not even as these beautiful emblems, which tender hands have brought here and offered as tokens of their affection, *not such is she*. These flowers must all wither before long; but hers is the resurrection body which shall be given in exchange for this ‘body of our humiliation,’ which it is appointed to us to carry about for a little while, as one of the channels through which our Father’s discipline can reach the spirit, until that which might seem as though it were fit to be transplanted at once into the paradise of God is made perfect and fully prepared for the glory of the Heavenly Home.”

“What then? I am not careful to enquire;
I know there will be tears, and fears, and
sorrow,
And then a loving Saviour drawing nigher,
And saying, *I will answer for the morrow.*

“What then? For all my sins His pardoning
grace;
For all my wants and woes His loving kind-
ness;

For darkest shades the shining of God's face ;
And Christ's own hand to lead me in my
blindness.

"What then ? A shadowy valley, lone and dim ;
And then a deep and darkly rolling river ;
And then a flood of light,—a seraph hymn,—
And God's own smile for ever and for ever ! "

Anna Maria Andrews left behind her letters of loving counsel to her four children, written during her time of illness. We conclude with short extracts from two of these.

"Thee are nine years old ! and I, thy mother, lie dying of an incurable disease ; and though I love thee, my first-born baby, and dear papa, and brother, and little sisters, as much as it is possible for wife and mother to love, yet I am *very happy*. I want to tell thee why I am so happy, so that when I am gone, it may help thee to come brightly towards the happy land that I am going to. It is because I love my Lord yet more than I love you, and because I know that He will take me to live with Him in Heaven, since Jesus Christ washed all my sins away by dying on the Cross for me and everyone.

"My darling, I had looked forward with so much pleasure to helping thee to grow up a good and useful woman ; and, even though I shall be

gone, I may still be able to help thee a little ;—
to have thy mother in Heaven will make that
• happy land feel very near to thee.

• • • • •
“When mother was a little girl, and when
she was grown up, she used to try and do some-
thing kind for someone every day ;—even if it is
only a smile, or a kiss, or a kind word, thee will
find it makes thy whole life so very happy.

• • • • •
“Try to bear in mind, darling, that no young
girl can tread her path well and safely, without
the daily and even hourly looking to thy Heavenly
Father, for help to keep thee from many mistakes.’

To her youngest child, aged two years :—
“Little dear one, thee are in mother’s room as I
write this, asking for a grape ; and thee say, ‘ Me
don’t eat the ’kin : ’ sweet little lamb, mother
prays that all through thy life, whether long or
short, thy Heavenly Father will help thee to
take only of the good and pure things of life, and
not to touch things that are wrong ; only to eat
the *good grape*, not the skin.

“Farewell, my little darling ; into God’s
hand does mother commit her baby, trusting that
He will bring her into the kingdom that He
loves to have made up of ‘ *The little ones.* ’”

- ELIZA APPLETON, 83 16 7 mo. 1888
Sunderland. Widow of John G. Appleton.
- JOSHUA ASHBY, 68 25 6 mo. 1888
Brixton Hill.
- ELLEN ATKINS, 51 14 10 mo. 1888
Fonthill, Ontario, Canada. A Minister.
Daughter of the late John Atkins, of Chipping
Norton, Oxfordshire.
- ANNA MARIA BAKER, 48 6 12 mo. 1887
Clonmel. Wife of Richard Baker.
- MARY BALKWILL, 62 14 1 mo. 1888
Plymouth. Wife of Frederick P. Balkwill.
- MARY MAW BARBER, 68 19 11 mo. 1887
Sheffield. An Elder. Wife of James H.
Barber.

It is not easy to present a brief memoir of the late Mary M. Barber, which shall be at once consistent with her retiring disposition, and true to her useful and loving character ; and it is not forgotten that the object of obituary notices ought not to be to eulogize, but to furnish fresh monitors to Christian faith and duty.

The writer of the Epistle to the Hebrews points to the just, who have lived by faith, and hence wrought righteousness, as a great cloud of witnesses, compassing about, as spectators and examples, those still running the race of human

life. Even yet, year by year, the number of the witnesses increases, speaking by the evidence of their lives, to us, the survivors, of the faith which worketh by love.

The subject of this memoir, Mary M. Barber, *née* Bayldon, was born at Barnsley, in Twelfth month, 1818. She was a timid, sensitive child, and, her mother's death taking place in her earliest infancy, she never knew a mother's care. Her father's family consisted of an older brother and herself.

Amongst her memoranda are touching allusions to the close affection in her early childhood subsisting between her and her widowed father. One or two of these memoranda may perhaps interest others beside her own family, and are therefore inserted here.

"In our young days," she says, "we were rarely many months without visits from ministering Friends, and these mostly paid what was then known as a family visit, going from house to house, and having a sitting with the family, during which they mostly addressed each member separately. These Friends were frequently entertained at my father's house. These visits were a great enjoyment to me, and to this day the remembrance of many of them is precious.

At several times we had Joseph John Gurney as our guest. On one occasion he was accompanied by his sister Elizabeth Fry. I was then about seven years old, I think, and I remember Joseph John Gurney walking with me in the garden, his arms around me, as we so often saw him with the children at Ackworth, and without his hat. He was talking very lovingly to me, and touched a very tender chord by saying, 'Thou art thy father's dear little darling.' This was when he was a widower, and no doubt he was sympathising with my dear father in his similar sorrow.

"Another most interesting Friend was our guest when I was thirteen years old—Stephen Grellet—a visit never to be forgotten. He had all the polish of the French *noblesse*, with the simplicity of the Friend of those days. His tenderness over me, the little motherless child, was indescribable, and on passing on his journey from Leeds to Sheffield, six weeks afterwards, he stopped the carriage at our house, saying, 'he wanted to see the dear child once more.'"

In these memoranda there is an account of Friends' Schools at York half a century ago or more, from which we extract a few sentences.

"When I was nine and a half years old," she

says, "my brother and I were sent to school at York; he to the boys' school, then situate just out of Walmgate, the master being William Simpson, and I to Hannah Wilson's, South Parade, Micklegate Without, then a school of some note. We had thirty or thirty-five girls, boarders, and a large day school as well. My dear old friend, Sarah Mason of York, then Sarah Stickney, was the head teacher, and acted a mother's part to me, a poor little timid child. We had more privileges there than we find at most schools, and one of these was that each Assize time we were allowed with our teachers to spend a day in the Court; and during these occasions I heard Brougham, then a barrister, Scarlett (Lord Abinger) being one of the judges."

Mary M. Bayldon was three years at Hannah Wilson's school, but it dwindled down, until, one half year, Jane Wheeler (Daniel Wheeler's youngest daughter) and Mary M. Bayldon were the only boarders, and during the last half-year of her stay, about 1831, the latter was alone.

Nearly at the same period, we believe, the Yorkshire Quarterly Meeting's school for girls was re-opened, and in 1832, Mary M. Bayldon became a scholar there. The school was then in Castlegate, not far from its original situation,

where her mother and aunts had been scholars thirty or forty years earlier.

She speaks in grateful terms of the loving care of Hannah Brady, afterwards Hannah Sewell, then the superintendent, and says she could remember no punishment having been inflicted in the school except once, and this was for the singular offence of one of the girls inviting an itinerant showman to exhibit opposite the school windows during the temporary absence of Hannah Brady, whose unexpected return at the moment when the girls were assembled at the windows, and a crowd was gathered in the street to see the performance, produced consternation in the minds of both teacher and scholars.

Few teachers have been enabled to inspire feelings of deeper affection and reverence in the hearts of their scholars than Hannah Brady did, her motherliness and Christian influence in the school being blessed long afterwards in many a home, and notably in the case of Mary M. Barber.

She was married to James Henry Barber, of Sheffield, in 1843, and her married life was extended to a period of nearly forty-four years. It was one of great activity, the whole of her family of twelve children growing up, and sur-

viving her. They bear witness to her mingled love and quiet firmness, her determination to be obeyed by her children in their early life, combined with her ever self-sacrificing affection, which was very manifest in the home.

Nor did any one who knew her intimately doubt that the spring of duty was in her deep Christian principle, little as she said about it. Very humbly believing in her Saviour, her life's work at home, and out of her own house, was done from love to Him, and in later years her service was one of great usefulness outside her family.

Few members of her meeting visited their fellow - members more systematically and constantly than she did, even when partial blindness and feeble health attended her advancing years. She took a lively interest in the various concerns and trials of Friends in these visits, especially so in times of sickness and bereavement. She thus carried out the injunction, "Look not every man on his own things, but every man also on the things of others."

Her attachment to the Society of Friends was deep, and she was regular in attending their meetings ; and, whilst believing herself to have no gift as an Elder, she performed the duties of the office in private with faithfulness.

Very tender was her feeling towards the poor, assisting them with her time and counsel, as well as by aid in other ways. Whilst she esteemed her own powers for religious teaching to be very small, others saw them very differently, and she proved eminently fitted for the charge of a Mothers' Meeting. The love of her mothers, many in number, was touchingly shown at the time of her death. She had gone to their homes, and called out their affection by sympathy; advising with them in their many troubles, privations, and temptations, in their family illnesses and domestic anxiety, without patronage or show of condescension, as only one sister with a woman's heart could speak to another. Thus had they been taught to believe in the reality of the religion of Jesus Christ, of which they heard her speak in the Mothers' Meetings.

The Female Refuge, the Local Orphanage, the Homes for Girls, the Temperance organisations of divers kinds, were actively promoted by her, and she diligently attended their Committees. One Committee after another when she was gone, sent in its testimony to the sweetness and gentleness, mingled with firmness of principle, which made her valuable as a counsellor or peacemaker, and also to her active energy as a worker.

The last few months of Mary M. Barber's life, from Fourth month to Tenth month, 1887, was a period of great bodily feebleness and gradual decline.

She greatly desired to be present once more at Yorkshire Quarterly Meeting, and she was so at the meeting of that body in Sheffield at the end of Tenth month, 1887. Too feeble to receive her friends from a distance at home, she went to the house of one of her daughters, a few miles out of the town, being driven to the morning and evening sittings of the first day of the Quarterly Meeting. But on the following day it was evident that her strength was failing, and that she could not go out again, or even return home. She remained, therefore, at her son-in-law's (Edmund Priestman's) house during the remaining three weeks of her life, in the midst of her children, suffering little pain, and passing peacefully away.

Of her religious experience, in her last days as ever, it was difficult to lead her to speak. A few assuring words she uttered, but the evidence of her faith was felt to have been in her life.

Those who knew her best were aware that her estimate of herself was almost painfully humble. She expressed in her last days disappointment with regard to the love she had shown

to others, and the good she had been able to do in the world.

“Forasmuch as ye did it unto one of the least of these my brethren ye did it unto Me,” are the Saviour’s own words when foretelling His coming in judgment and glory, and He also foretold that these words should be heard with surprise by those to whom they should be addressed.

And yet it is true that not by works of righteousness done, but of His mercy *He* saveth even His saints ; the true Christian work being done at His prompting, and through the power He gives, whilst the salvation is accomplished through Himself alone.

LUCY ELIZABETH BARCLAY,

Falmouth. 60 12 2 mo. 1888

Wife of John Barclay.

RICHENDA LOUISA BARCLAY,

Woodford, Essex. 60 12 2 mo. 1888

Wife of Henry Ford Barclay.

Richenda Louisa Barclay was born at Ham House, Upton, on the 25th of Eleventh month, 1827. She was the youngest daughter of Samuel and Elizabeth Gurney. As a child she was full of spirit and energy, and was always the life and centre of the children’s amusements, her love of fun and adventure often leading them all

into mischief. She had a happy and luxurious home, where she was allowed to indulge, without much restraint, her various pleasures and interests. Amongst the former was her great love of animals; they never had a warmer partisan, or one who would more zealously fight their battles, wherever she saw them oppressed or ill-treated; a horse with a bearing-rein, or a dog without water, would never be passed unnoticed by her: suffering in any form, whether in human beings or animals, was always to be alleviated, if possible. She was a good horsewoman, and many will remember the frequent riding parties, gathered from the various family houses at the borders of the Forest, of which parties she was, at first the youngest, and always the brightest and most daring.

Her chief friends and companions, as her brothers and sisters married and left Ham House, were her cousin Charlotte Sheppard, and Jane Lister, who afterwards became the wives of Henry Carter, of Walthamstow, and of Smith-Harrison, of Woodford. These friendships continued throughout Richenda Barclay's life, and her friend Charlotte Carter was one of those who watched through that last day when her valued life was fast ebbing away.

Richenda Gurney married, in 1848, Henry Ford Barclay, the eldest son of Ford and Esther Barclay, of Walthamstow. Her home soon became the centre of much that was pleasant and attractive ; she always seemed intuitively to know what would give others pleasure. Many of her younger friends and relations looked forward to their visits to her as the time when their favourite amusements and pleasures would be provided for them, and their every wish and taste, as far as possible, gratified. Her older visitors too, knew that in her they would find a deferential and considerate hostess.

This peculiar thoughtfulness was not only shown to those of her own station, it was extended to hundreds of others in a lower position. Her deep religious feeling made her keenly realise her responsibilities, and that she held her "good gifts" from One to whom she must give an account of her stewardship.

The gatherings held at Monkams, Woodford, her charming and happy home, are well-known. Year after year she and her husband entertained the members of various religious and philanthropic societies. The London Bible-Women visited Monkams, and her former residence at Walthamstow, annually, with but

one or two exceptions, for nearly thirty years. Poor foreigners residing in London, members of various Mothers' meetings, the London Hospital nurses, Sunday schools of different denominations, Bands of Hope, and others, were invited and entertained over and over again ; the details of the arrangements and amusements were gone into carefully by herself, and it was her custom to present each one with a bunch of flowers and a book on leaving. Many of those poor London visitors will never forget those happy days, and the kind smile and words they each received from their hostess.

As might be expected from her character, the poor in her immediate neighbourhood were not forgotten ; she regularly visited her district, and was a constant reader to the invalids in Mrs. Gladstone's Convalescent Home ; but she had a great horror of the pauperising effect of indiscriminate giving, and her righteous indignation would be aroused at any attempt at deception or obtaining help under false pretences. It must not be thought that the "poor," usually so called, were the only recipients of her kindnesses. Many a lady could tell of her doctor's bill being paid, or of clothes being sent for the children. Her carriage, too, was often

at the disposal of those who had not one of their own.

Richenda Barclay was a warm supporter of all Temperance work. She was interested in, and strongly inculcated it, long before it became so generally a part of all Christian effort as is now the case. She was more intolerant of intemperance than of almost any other vice, and perhaps sometimes too severely judged those who did not entirely abstain.

Before closing, we must for a few moments glance at Richenda Barclay's more private and religious life. She was a devoted wife and mother; though so capable and in some ways independent in character, she strongly leaned upon her husband; in all matters of importance she would neither speak nor act without his counsel and advice. She delighted in the well-doing of her children, and, if pride is ever permissible, one could overlook it in her when gazing with admiring and affectionate eyes on her five well-grown sons doing such credit to their parents in their school and college careers. But much as she wished them to excel in intellectual and athletic pursuits, her earnest desire was that they should become true and earnest Christians. Her daughters and grandchildren, too, were

constant sources of interest and pleasure to her, and as the former became heads of families themselves, they found in their mother the friend and counsellor whose place no one can fill, and in whose love and "caring" they could so surely trust.

Notwithstanding the prosperity and happiness which surrounded her, Richenda Barclay was by no means without her trials and sorrows. The death of her baby, Edmund de Gournay, in 1864, and in 1867 of her daughter Alice at the age of twelve, were keenly felt by her, more so perhaps than some might have supposed, who saw the brave way in which she resumed her usual occupations ; but she was one who felt it wrong to let personal grief interfere with one's duty to others, and she had the strongest feeling that all was "ordered," and must be accepted and bowed to willingly and cheerfully.

For nearly thirty years she had a continuous and increasing trial in her deafness ; it gradually excluded her from so much that, to her especially, would have been enjoyable and profitable in her family and religious life. Latterly it also prevented her partaking in the interests of her many relations and connections, to which her natural large-heartedness inclined her. It was, how ever.

evident that there was a great and deep work going on in that inner, silent life. Her constant study of her Bible, her desire that her own young people and all others should become Bible students, (at the time of her death the members of her branch of the children's Scripture Union numbered nearly 300), her patience in bearing her trial, her sweet and sympathetic smile, ready for all, when she heard not their voices, her frequent allusions to the time when she should not only be re-united to those gone before, but be able to hold communion with them and with those who should follow her to that better land—was it not all the “bearing fruit upwards” of that Spirit which was daily taking firmer root downwards in the quiet and prepared ground of her heart?

It was on the 12th of Second month that her deaf ears were opened to hear the message brought her :—“ The Master is come and calleth for thee.” It was a sudden call, but she was ready to arise and go quickly unto Him. But though sudden, it was not wholly unexpected. For some time her immediate family circle had noticed that her health was not so vigorous as in past years ; and the doctors had uttered a note of warning to those near to her, a few months previously. She was about as usual on the 11th, but, feeling unwell,

the doctor was sent for ; but no medical skill could avail ; she rapidly became unconscious, and passed away on the evening of the 12th, at the age of 60. It was a calm and peaceful end to a useful and active life ; but not one of those who loved and depended on her, or of those many more who will miss her, could wish to recall her from her welcome rest, or to withdraw her from the presence of that Saviour whom she loved and trusted, or from the company of the just made perfect.

Richenda Barclay was a member of the Wanstead Meeting, but was interred in the Ilford cemetery, by the side of her children, grandchild and brothers-in-law. She had herself desired, only a fortnight before, that all the poor people of Woodford who, in the event of her death, wished to be present at her funeral, should have carriages provided for them ; and this was at a time when all thought her in her usual health. If anything was needed to show the love and esteem in which she was held, it was to be seen on that day. Truly they came from far and near, rich and poor, high and low, not as gazers, but as mourners and sympathizers, anxious to show the last mark of love and respect to her who had been to many of them a sincere friend, and by whose thoughtful generosity many are still benefiting:

| | | | | |
|---|----|----|--------|------|
| WILLIAM F. BARTLETT, | 61 | 27 | 3 mo. | 1888 |
| <i>Henley-on-Thames.</i> | | | | |
| EMILY BASS, <i>Sheffield.</i> | 81 | 7 | 8 mo. | 1888 |
| Widow of Isaac Gray Bass. | | | | |
| ELLEN ROWLAND BECK, | 60 | 11 | 7 mo. | 1888 |
| <i>Hastings.</i> Wife of Samuel Beck. | | | | |
| ELIZABETH CHAPMAN BELL, | | | | |
| <i>Brookfield, Ireland.</i> | 14 | 30 | 5 mo. | 1888 |
| Daughter of Richard Bell. | | | | |
| ISABELLA BENSON, | 79 | 25 | 2 mo. | 1888 |
| <i>Preston.</i> An Elder. Widow of Robert Benson. | | | | |
| ELLEN BENSTEAD, | 45 | 9 | 5 mo. | 1888 |
| <i>Preston.</i> Wife of Samuel D. Benstead. | | | | |
| EDITH GENEVIEVE BEWLEY, | | | | |
| | 8 | 21 | 5 mo. | 1888 |
| <i>Blackrock, Dublin.</i> Daughter of Thomas A. Bewley. | | | | |
| MARIA BIGLAND, | 73 | 3 | 11 mo. | 1887 |
| <i>Stockton-on-Tees.</i> | | | | |
| MARIA BINNS, <i>Leeds.</i> | 70 | 14 | 9 mo. | 1887 |
| LOUISA BINYON, | 73 | 19 | 5 mo. | 1888 |
| <i>Blackrock, Cork.</i> Wife of Joseph B. Binyon. | | | | |
| WILLIAM BIRRELL, | 49 | 12 | 12 mo. | 1887 |
| <i>Halifax.</i> | | | | |
| MARTHA BLACKBURN, | 59 | 18 | 2 mo. | 1888 |
| <i>Huddersfield.</i> | | | | |

- FRANCES BLOORE, 72 27 3 mo. 1888
Ashton, near Bakewell. Widow of Bowman Bloore.
- MARTHA BOWDEN, 77 26 10 mo. 1887
Tottenham. Widow of Josiah Bowden.
- AGNES BOWES, 37 30 3 mo. 1888
Bessbrook. Wife of James Bowes.
- HANNAH BOWLES, 49 13 12 mo. 1887
Kingstown, Dublin.
- ANN BRAMMALL, *Eccles.* 77 17 2 mo. 1888
 Widow of John Brammall.
- EMILY BRANSBY, 74 6 6 mo. 1888
Buxton, Norfolk. Widow of Kirby Bransby.
- PHYLLIS M. G. BRIGHT,
Westminster. 19 mos. 5 8 mo. 1887
 Daughter of William L. and Isabella M. Bright.
- CATHERINE TREGELLES BROWNE,
Ford Park, Plymouth. 90 21 5 mo. 1888
 An Elder. Widow of William Browne, late of Torquay.
- WALTER FREELOVE BROWN,
Kingston-on-Thames. 29 16 2 mo. 1888
- ANN BRUNTON, 84 28 12 mo. 1887
Lancaster.
- RUTH BULLA, 63 17 5 mo. 1888
Clontarf, Dublin. Wife of Timothy Bulla.

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|--|----|----|--------|------|
| EDWARD BURTT, | 65 | 2 | 11 mo. | 1887 |
| <i>Welbourne, near Grantham.</i> | | | | |
| JAMES CADBURY, | 85 | 17 | 2 mo. | 1888 |
| <i>Grimsbury, Banbury. A Minister.</i> | | | | |
| EDMUND CANDLER, | 79 | 26 | 1 mo. | 1888 |
| <i>Camberwell.</i> | | | | |
| WILFRID CATCHPOOL. | 24 | 5 | 5 mo. | 1888 |
| <i>Kingsland. Son of George and Anna Maria Catchpool.</i> | | | | |
| SYDENHAM DAVIS CHANDLER, M.D., | | | | |
| <i>Dublin.</i> | 30 | 25 | 3 mo. | 1888 |
| HENRY CHANDLER, | 74 | 14 | 10 mo. | 1887 |
| <i>Manchester.</i> | | | | |
| ROBERT ASH CHARLETON, | 28 | 9 | 9 mo. | 1888 |
| <i>Clifton, Bristol. Son of Catherine and the late Robert Charleton.</i> | | | | |
| ROBERT CHRISTY, | 68 | 1 | 2 mo. | 1888 |
| <i>Chignal, near Chelmsford.</i> | | | | |
| HANNAH CLARKE, | 83 | 17 | 1 mo. | 1888 |
| <i>Hucknall Huthwaite, near Mansfield. Widow of George Clarke.</i> | | | | |
| ELIZABETH CLIBBORN, | 28 | 14 | 12 mo. | 1887 |
| <i>Cork. Wife of Barclay Clibborn.</i> | | | | |
| JOHN WILLIAM CLOUGH, | | | | |
| <i>Leeds.</i> | 50 | 28 | 10 mo. | 1887 |
| SARAH COLEMAN, | 68 | 15 | 2 mo. | 1888 |
| <i>Folkestone. Wife of William Coleman.</i> | | | | |

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| MARY COLLINS, | 91 | 13 | 7 mo. | 1888 |
| <i>Northampton.</i> An Elder. Widow of William Collins. | | | | |
| HANNAH MARIA COOKE, | | | | |
| <i>Ormskirk.</i> | 49 | 7 | 10 mo. | 1888 |
| Daughter of George and the late Susanna Cooke. | | | | |
| JAMES COOKE, | 78 | 23 | 8 mo. | 1888 |
| <i>Blackrock, Cork.</i> | | | | |
| MARIA CORBETT, | 94 | 29 | 5 mo. | 1888 |
| <i>Levenshulme, Manchester.</i> | | | | |
| KATHERINE A. CROFTS, | 36 | 13 | 1 mo. | 1887 |
| <i>Cypress Mills, Blanco County, Texas, U.S.</i> Wife of Joseph S. Crofts. | | | | |
| JAMES CROSBY, | 67 | 20 | 2 mo. | 1888 |
| <i>Holme, Yealand.</i> | | | | |
| WILLIAM CUMBERLAND, | 42 | 2 | 12 mo. | 1887 |
| <i>Low Bentham.</i> | | | | |
| MARIA DANN, <i>Redhill.</i> | 69 | 25 | 4 mo. | 1888 |
| Widow of Thomas Tully Dann. | | | | |
| THOMAS GATES DARTON, | 77 | 16 | 12 mo. | 1887 |
| <i>Peckham.</i> An Elder. | | | | |
| SUSANNA DICKINSON, | 77 | 20 | 4 mo. | 1888 |
| <i>Mountrath.</i> | | | | |
| ELLEN DINNING, | 73 | 5 | 11 mo. | 1887 |
| <i>Newcastle.</i> Widow of Stephen Dinning. | | | | |
| HENRY DOUGLAS, | 60 | 28 | 6 mo. | 1888 |
| <i>Bishop Auckland.</i> | | | | |

MARY ELIZABETH DRAKEFORD,

43 20 11 mo. 1887

Colthouse, near Hawkshead.

WILLIAM DREWRY, 72 15 12 mo. 1887

Fleetwood.

PRISCILLA DUNNING, 61 1 11 mo. 1887

Broadstairs. Widow of John Dunning, late of
Middlesborough.

ROBERT DYMOND, F.S.A., 64 31 8 mo. 1888

Exeter.

LUKE EASTWOOD, 64 2 6 mo. 1888

Lancaster.

MARY ANNE ELIOTT, 67 16 11 mo. 1887

Liskeard. An Elder. Widow of John
Elliott.

In the removal from amongst us of Mary Anne Elliott, it seems right to bear testimony to the value and depth of her Christian character, and to make some little record of her life of self-renouncing love and patient continuance in well-doing.

She was the eldest daughter of Henry and Anne Sturge, of Lambridge, Bath, and was born there on the 27th of First month, 1820. Blessed with watchful parental training, and surrounded by many helpful influences, her heart was early drawn to her Saviour, and in after-life she was

unable to remember the time when she did not desire to love Him.

She was naturally fond of learning, and, being endowed with considerable powers of mind and a retentive memory, she entered with interest and zest into the educational advantages which Bath afforded. Nor were things of highest importance forgotten. Bath Meeting was at that time frequently visited by ministers of the Gospel travelling in their Master's service. A visit from J. J. Gurney to the Quarterly Meeting was a season of special visitation to many young people, and M. A. S. shared largely in the blessing. She also looked back with much thankfulness to family visits at her father's house, from devoted servants of the Lord, to whom a remarkable insight was often given into the spiritual state of their hearers. M. A. S. was from early life a useful and valued member of Bath Meeting, where for several years she acceptably filled the office of Elder.

During a time of trial in the removal of her dear father, she attended a meeting in which the late John Pease, in the course of an impressive address, expressed his belief that not only spiritual blessings, but also those of outward relationship, were in store for some present. It was not long

after this that she entered into an engagement of marriage with John Elliott, of Liskeard, a step which was attended with great peace, and their union, which took place in 1859, was evidently owned and blessed of the Lord. It might be said that "the heart of her husband did safely trust in her," and she entered with warm interest and sympathy into all his religious and benevolent engagements, strengthening his hands both in his public and private work, and cordially entertaining their frequent guests travelling on philanthropic errands.

Though naturally diffident, our dear friend was enabled faithfully and with large-hearted sympathy to uphold that which she believed to be right and true, wherever found. She was a deeply-attached and consistent member of the Society of Friends, whose principles and interests were ever near her heart. She rejoiced to see the young coming forward to take their right share in the service of the Church, and her loving words will long be remembered by some of these, counselling young ministers to keep in the life, and use every opportunity of serving their Master, that they might not know the weakening effect of disobedience, but grow and be strong in the Lord and in the power of His might.

She felt that Quakerism in the mere form was a dead and empty thing, and she longed that all our meetings might be held in the power of the Lord; that the silence might be a living silence, and that the ministry might testify of Christ, and lead men to Him.

In 1879 M. A. Elliott was called upon to part with her beloved husband, whose health had for a considerable time caused her much anxiety. Her God in whom she had so long trusted did not forsake her now, but enabled her from the depths of her sorrow to say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Their union had been so close that life could never seem quite the same afterwards, but her sweet resignation to the Divine will was manifest to all around, and she endeavoured to help forward and to show her interest in much of the good work in which her husband had been engaged.

She writes :—"The removal of my precious husband has forcibly impressed the lesson that time is short, and but little remains. Oh ! may I be enabled to use all diligence in doing what my hands find to do, remembering how short the time now is, and seek humbly to be preserved within the safe enclosure of the divine fear, and

that strength may be given me to uphold the banner given to them that fear Him, and to display it because of the truth." Experiencing His presence "who comforteth us in all our tribulation, that we may be able to comfort others with the same comfort wherewith we ourselves are comforted of God," she writes to another bereaved one:—"How inexpressibly comforting is the invitation to hearts thus left desolate,—'Let thy widows trust in Me.' Thou wilt, I believe, experience the guidance of His hand in this blessed trust, and the upholding power of His sweet presence, enabling thee to glorify Him."

In the summer of 1883, with unselfish love, she cheerfully parted with her only child on her marriage with Dr. Thorp, of Liverpool. The companionship of mother and daughter had been an unusually close one, but she characteristically remarked that "when a step is a right one it is right for all concerned;" and, as it afterwards proved, they were not to be long separated.

For some time the health of our dear friend had not been strong, and early in 1885 it became more seriously affected. After this she mostly resided at the home of her son and daughter in Liverpool, where her reverent and saintly spirit and holy example, and her loving and prayerful

interest in her little grandchildren, will ever be a precious memory. She was in the true sense a "mother in Israel," and her helpful sympathy was frequently extended to young men and others visiting at her son's house, several of whom have testified to the blessing of her influence. Weary days and wakeful nights, with much physical exhaustion, became often her experience; many times her voice was heard in the night watches pleading in prayer for her dear ones, herself and the Church.

About this time she writes :—" I cannot but be conscious that the malady is making gradual progress and weakening my powers, and I desire to learn the solemn lesson it is designed to convey ; and truly I have cause to acknowledge the tender mercy of our Heavenly Father in dealing with one so unworthy, so gently and in such merciful kindness." And again :—" This trial has been permitted,' I doubt not, for my good, and to lead us more fully to realise the uncertainty of all things here. Truly this is not our rest, but a state of preparation for that blessed home above, where sickness and sorrow can never enter. May we be concerned steadfastly to journey thitherwards in lowly dependence upon Him, who in the greatness of His redeeming love has gone to prepare a place for all who trust in Him,

and where it is my earnest desire we may all one day be permitted to meet, a united family in Heaven."

During a time of prayer in her room she asked: "Wilt Thou draw near to us and bless us. Bless — and — and the dear children, and all near and dear to us; watch over us for good, and order all for us. Care for us through the night, and sustain by Thy holy presence during the silent watches, whether of restlessness or quietness. Forgive all my sins of omission and commission, for Jesus' sake; through whom we would offer the tribute of thanksgiving and of praise. Amen!"

A week or two later she said, "I feel that the Lord has been mindful of us, though I am so utterly unworthy. I have been favoured to feel the Saviour very near at times, though, at others, it has been difficult to get at any feeling of good."

Such experience enabled her the better to enter into sympathy with others over whom the enemy of souls took advantage, in times of physical exhaustion, to deprive them of their peace. To one of these she writes:—"Clouds have their mission, both in a natural and spiritual sense, as well as brighter seasons; and how good it is when called to pass through the depths, and the light

of the Lord's countenance seems withdrawn, to know that the promise is faithful and true, that 'the Sun of Righteousness will arise with healing on His wings to those who fear His name.' How encouraging I have thought is the experience of Christian in the 'Pilgrim's Progress,' and the remark of Hopeful to him, 'Be of good cheer, my brother ; I feel the bottom and it is good.' "

On one occasion she said, " I had a sweet time this morning while you were at meeting ; it almost seemed as if I could unite a little in the song of the redeemed." At another time she said, " It seemed as if the dew of Heaven were falling round me." Once, when it was remarked what a blessed thing it was not to have deferred the great business of life until now, she replied by speaking of the visitations of Divine love which she had experienced in very early life, and then said, " My shortcomings have been so great." She was reminded that His mercy is greater still, and she replied, " His mercy ! His merciful kindness is so great ! " and then added with much feeling : " It is a blessed thing to be taught, and to have experienced, that there are no joys like unto the joys of God's salvation."

In the summer of 1887 M. A. E. received an unexpected renewal of strength, so that she was.

once more enabled, in company with her daughter and grandchildren, to visit her own home at Liskeard, with all its hallowed associations, and for a time she was a little better.

One morning, after a restless and almost sleepless night, she said : "I feel I must keep very near to Him, for I am in solemn circumstances, dear —— ; but He is a stronghold." After her return to Liverpool in the Eighth month she suffered much from sleeplessness and restlessness, and for days she was mostly unconscious and delirious. Then came the change which can only be compared to a calm after a storm. Her daughter was in the room when the dear mother recognised her, and, with a countenance full of feeling, said : "My dear child, the Lord has kept me in safety and in peace, and the shadow of His love has been over us." Then she continued in a strain of praise ; "God is love ! —a stronghold !—how beautiful the sunshine is ! think of His goodness. He knoweth them that trust in Him ; how good the Lord has been ! He knoweth the way that I take, when He hath tried me I shall come forth as gold." The succeeding night refreshing sleep was her portion, such as she had not enjoyed for months, and in the morning she was equal to receive a visit from

J. B. B——, when a precious season of prayer at her bedside cheered and comforted her.

A few days after this, when feeling very exhausted, in answer to the remark, "Dear mother, these are weary days for thee," she said, "Yes, my love, but we must look up! God is love." At another time she said, "I want to be enabled to praise the Lord. I have found Him to be a stronghold." In the afternoon of the same day she said, "It is indeed sweet to draw nigh through the precious blood shed for sinners, that cleanseth from all sin. Wilt Thou cleanse us therein from all iniquity, and enable us to walk in newness of life to Thy praise and glory, for Jesus' sake, and to offer the tribute of thanksgiving and of praise to Him who has loved us and given Himself for us." The verse was repeated, "I sought the Lord and He heard me, and delivered me from all my fears." She added, "How beautiful! and He careth for us."

A week or two later, after a day of much weary restlessness, she said, "I trust, dear, that the Lord is caring for us, and leading us by the right way, though it seems different from what we expected. How very precious the words are, 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also

freely give us all things?' I do feel all your love so much. It is sweet to think of the goodness and mercy which have followed us."

The next day, after receiving some presents of choice fruit, she said, "How good the Lord is to send me such proofs of His love."

When too weak for much connected reading, she found great comfort in the records of the *Annual Monitor*, which, in time of health, she had each year looked forward with interest to receiving, and distributing copies of it to others, and to which on many occasions her pen had contributed; and now, feeling herself fast nearing the end of the journey, she was helped and encouraged by reading in its pages the record of the experiences of others similarly circumstanced.

On the 17th of Ninth month, she prayed:—
"Wilt Thou enable us to draw near to Thee, in the sense of the goodness and mercy which have followed us all our lives long; and now, in the closing scenes of life, to seek for a preparation that we may dwell with thee for ever?" Then she repeated the lines, which were great favourites of hers:—

"Oh, Saviour, I have nought to plead,
In earth beneath or heaven above,
But just my own exceeding need,
And Thy exceeding love.

“The need will soon be past and gone,
Exceeding great, but quickly o’er ;
The love unbought is all Thine own,
And lasts for evermore.”

On the 10th of Tenth month, after a night of pain and discomfort, she said, “Help is laid on One that is mighty, and He promises to give strength to those who trust in Him.”

The next day the many loved Friends assembled at Liskeard, at the Devon and Cornwall Quarterly Meeting, were the subjects of her thoughts and prayers; especially was this the case at the time of the Meeting for Ministry and Oversight, when she felt very near to them in spirit, and prayed :—“Oh, gracious Father, wilt Thou bless the dear Friends who are gathered together at Liskeard to promote the cause dear to us ; wilt Thou strengthen them to uphold the banner which has been given us to display because of the truth ; and wilt Thou bless us who are absent ; bless us in all the changes of life for Jesus’ sake. We would remember Thy goodness to us in the past, and all Thy loving-kindness.”

A few days before the end a young Christian friend, a doctor, came in to see her, and in conversing with him she repeated with much feeling the lines :—

“Thy will, not mine, oh God,
However dark it be ;
Lead me by Thine own hand ;
Choose Thou the path for me.
Smooth let it be or rough,
It will be still the best,
Winding or straight it leads
Right onward to Thy rest.”

She came downstairs for the last time on the 11th of Eleventh month, after which she became rapidly worse, and the dear sister was telegraphed for to whom throughout all her married life she had been so closely and lovingly attached, and from whom she had ever received such true sisterly affection. She arrived in time to receive a sweet look of recognition before the complete unconsciousness came on.

In the early morning of Fourth-day, the 16th, those dear to her were summoned to the bedside for the last solemn watch, and the feeling of quiet and heavenly peace in the room will long be remembered, as, at about ten o'clock, her purified spirit entered into the rest which remaineth for the people of God.

As night drew on it was sweet to realise that for her there would be no weary suffering hours, waiting for the morning, for “there shall be no night there.”

"Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

RICHARD ELLISON, 50 10 3 mo. 1888
Hawes.

ERNEST EVANS, 25 1 7 mo. 1888
Cambridge. Son of Josiah and Mary Hannah
Evans, of Christchurch, Hants.

LOUISA J. EVENS, 66 1 4 mo. 1888
Southampton. A Minister. Wife of John
Evans.

Louisa Evens was the daughter of James and Sarah Jenkins, and was born at Hackney in 1822. Her mother died when she was about two months old, and she was adopted by her aunt, Mary Gopsil, of Hertford. She was sent to a day-school in the town, but advantages as to education were not great. Naturally of a very inquiring mind, and possessing great mental energy, she became a devourer of books, and was very largely self-taught.

In quite early life she felt the need of a change of heart, and passed through many deep conflicts. At one time she was much of a Deist in her belief, but the Lord led her to see the truth of revealed religion, and in after life the

intensity of her convictions was mingled with a breadth of thought, and a full comprehension of the difficulties of others, which perhaps could have been gained in no other school. Her Heavenly Father, as One who loves to hear and answer prayer, was to her a great reality, and all things that affected her and those she loved, great things and little things too, were carried to His footstool. To go straight on in the path that He marked out for her, in utter dependence on His power and guidance, was the principle of her life.

When about twenty years of age, while visiting in Essex, she went to the little meeting-house at Witham, now closed, and in a silent meeting there she was convinced of sin. Not long after, through an address of Robert Alsop, of Maldon, her eyes were opened to see that the Lord Jesus was just the Saviour she needed, and she found peace to her troubled spirit.

Before her marriage she lived for some years as governess in a Friend's family in Wales, and afterwards as companion to Catherine Massey, at Spalding; from whence she was married to John Evens on Twelfth month 8th, 1853. They settled at Kingsland, where her daughter Agnes Mary was born; but after recovering from the small-

pox, they removed on account of her health to Birchington in Kent, where her second daughter was born ; and about two years later they went to Margate, where a son was added to the family.

She had in this place much to contend with in hindering outward circumstances ; but nevertheless she cheerfully gave her time and strength, as way opened for service ; and her spiritual insight into the needs of those she visited was often most helpful. She opened her house for a Mothers' Meeting, and also for a ladies' Bible Class in connection with the Young Women's Christian Association, at first without any intention of conducting it herself ; but very soon it fell into her hands. It was largely attended and greatly appreciated, many realising in it much spiritual blessing and teaching. She also visited a large convalescent home called The Wilderness. On her first going there the inmates were quarrelsome and noisy. In one ward quite an uproar was raised ; but she persevered in her work week after week, and in time weeping took the place of swearing, and a marked change was seen in the inmates.

At Margate she frequently spoke in meetings for worship, and her gift in the ministry was

acknowledged some years later by Alton, Southampton, and Poole Monthly Meeting.

In Twelfth month, 1869, the family removed to Southampton, and in the following month she writes in her diary :—" Many months have elapsed since I chronicled my thoughts and position, and here I am in a new place among unfamiliar faces, and in a very different locality. Was it in the Lord's ordering that we came ; in His will that we took this little house ; according to His mind that we have ordered our going ? Yes, the pleasant Sabbath bells far off seem redolent of peace, and there is peace within, though the change from a life of active service to one of spiritual idleness is proving." She could not bear to feel at any time that life was passing by without the Master's talents being put out to the best advantage. But work soon presented, and she undertook the Bible Class at the Above Bar Chapel Sunday School. A member of the class writes :—" Her labours were inestimably valued, and to numbers of her scholars now scattered in the world many a recollection of hallowed hours spent in her class will come to refresh them. She was richly endowed with gifts as a teacher, her own study of the Bible being deep (in fact she seemed conversant with every part) combined with intensity of con-

viction, graciousness of manner, and large warm-hearted sympathy, which made her the confidential friend as well as the teacher of all who had the privilege of sitting at her feet and learning of Him who was indeed to her, 'The Life, the Truth, and the Way.'

For many years she also conducted a Mothers' Meeting at the meeting-house, at first in association with another Friend, though afterwards carried on by herself, until within a week or two of her death, when their grief at her loss showed how much the mothers had appreciated her work amongst them. They were loved by her and she by them, and they took a warm interest in all that concerned her and those near her.

In the early part of 1873 a great trial awaited her in the very serious illness of her daughter Louisa; which, though the mother's prayers were answered by her recovery, left her partially deaf. This was a sore grief to L. E. and a yet more tender affection was bestowed on this beloved daughter from that time.

In the summer of the same year a special request for prayer was sent to the Mildmay Conference on behalf of "The Dark Places of the New Forest." A young friend attending

the Conference heard the Lord's call to go and preach the Gospel to the people living there. She wrote to Louisa Evens, and found in her the practical sympathy and help she needed. The two were but slightly acquainted with each other, but L. E. saw in the matter her Father's hand, and in simple faith went forward in the service. She opened her heart and home to her young friend, and went with her into the work. From this time the New Forest was a source of keen interest to her, and she continued to visit it from time to time up to Christmas, 1887, when she pleaded with the people, using the words:—"As it may be the last time I shall ever come amongst you, as we know not who may next be called home," and prophesying, as it were, in the earnestness of her address, that which we so little expected concerning herself.

In 1874 she was summoned to Croydon to the sick-bed of her boy, who was at school there. She writes of this:—"For a while there was a fierce battle. Could I yield my only son? Yes, even so, through the grace given; and then came the sweet assurance—'Because thou hast not withheld thy son, thy only one, I will bless thee.' So I knew ere I reached my

boy that death had no power, for the Lord of life was there."

The summer of 1877 was spent in the New Forest, whither for a few months the family removed, and during this time a General Meeting was held there. In the autumn they went to reside at Milbrook, near Southampton, where they remained till a few weeks before her death. Her home, like her heart, was always open, a warm welcome awaited those who entered, and they were not "visitors," but members of the family at once. Her sympathy with the joys and sorrows of others was of no common kind, and often, when her own heart was oppressed with care, the best way to cheer her was to bring her into contact with some fresh object to call it forth. In conversation she was not only a most interesting and original speaker, but, what perhaps it is more rare to find, a really interested listener.

In Sixth month, 1879, she was thrown from her pony carriage—the first of a series of accidents which happened to her. Two years later she slipped on the pavement and seriously injured her wrist, which caused her much suffering. She placed herself under the care of Mr. Hutton, and was always grateful for the help he gave her,

though it was not without intense agony. In the spring of 1882, a far more serious accident occurred ; a stone wall under which she was walking fell and crushed her beneath its weight. Weeks of fearful suffering followed. One who helped to nurse her through this says, "It was my greatest privilege to wait on her ; her patience and thoughtfulness for others throughout was wonderful ; and if the pain of being moved forced any sound from her, she always apologised for it, being so afraid we should think she was hurt needlessly. It was a never-to-be-forgotten lesson to us of patience in suffering."

As soon as it was possible for her to walk on crutches she was back at her beloved work at the Sunday school. Though in much bodily weakness, her spiritual strength was greatly increased, and at times, when many would have succumbed, she was to the fore in various "missions." It was not long before she believed it to be her duty to go for the second time to the Channel Islands. She was accompanied by her husband, her friend S. B. S. Clarke and others. A wheeled chair was taken with them for her use, and notwithstanding her crippled condition she was able joyfully to perform the service, though in her graphic way she wrote to a friend :—"My

knee is worse and worse ; there is no apparent inflammation, but the pain sometimes is——!!! The dear folk come home and scramble me off to some meeting in hot haste ; the streets are nearly like house sides, and it takes me too long to walk up with my crutches, and I dare not go down at all, so I'm perforce trundled along."

Shortly afterwards she held several meetings in company with a dear friend at Cardiff, Ross, Almeley, &c.

A visit from a friend who believed in "faith healing" caused her to write in her diary, "Ought I to be cured ? I do not feel as if it was want of faith, so much as the will of God that I should remain ill. I think I would not choose if I could. Only let me abide in Thee, and if I sin in not being cured, show me Thy way, and grant me power to be healed."

In Eleventh month, 1883, she became aware of her daughter Louisa's conviction that it was right for her to offer herself for mission work in India. With many anxieties pressing upon her, a weak and suffering body, and the feeling that was often with her that the end was not far off, it was hard indeed to resign her much loved daughter, who had nursed her devotedly through her terrible sufferings. She was no stoic, but of

an intensely sensitive and highly-strung nature, and the sacrifice was very real. At the annual meeting of the Friends' Foreign Mission Association, when her daughter's name was mentioned as one to start that year, the mother's voice was raised in public dedication and prayer for her dear child.

On the 19th of Eleventh month, 1886, she writes :—"Louie sailed in the *Mirzapore*, for India. . . . My precious child ! The Master has indeed been training her many years for her appointed work, and I am blessed in that so near and dear a child should be chosen of Him."

Her daughter Agnes had been married the previous winter, and the following spring she paid a long visit to her at Sunderland, and welcomed to her loving heart a little grandson. A year of trial and failing health followed, and in the spring of 1888, when really ill herself, she was summoned to the sick bed of her sister, who had been taken suddenly with a stroke of paralysis. On her return from Norwich, she went to Alton to spend a week with an intimate friend, in hope that the rest would do her good. Mind and body were both weakened by illness and suffering, but her conversation was full of life and freshness ; and though oppressed with many

cares, there was a deep-down current of peace and happiness in the Lord.

A few weeks later she went to stay at her son's house in Southampton. There she was taken much worse with an attack of pleurisy; other symptoms followed, so that very rapidly she became unconscious, and, surrounded by loving hearts, who gladly ministered to her needs, the suffering body fell asleep and the soul awoke in the presence of her Lord.

GEORGE F. FAIRBROTHER,

Beamsville, Ontario. 48 7 3 mo. 1888

JOSHUA FAYLE, 54 20 8 mo. 1888

Rickmansworth.

JOSHUA G. FENNELL, 76 7 4 mo. 1888

Monkstown, Dublin.

EDWARD FISHER, 83 24 3 mo. 1888

Lockwood, near Huddersfield.

SARAH A. M. B. FLYNN,

Bessbrook. 42 18 7 mo. 1888

An Elder. Wife of Thomas M. H. Flynn.

JANE M. A. FOTHERGILL,

Darlington. 71 25 4 mo. 1888

Wife of William Fothergill.

ANN FOX, *St. Austell.* 83 5 3 mo. 1888

An Elder.

ELEANOR FRY, 29 8 3 mo. 1888

Mundon, near Maldon. Daughter of Joseph S. and Eleanor Fry.

JULIA FRY, *Bath.* 72 14 3 mo. 1887
Widow of Thomas Fry.

MARY FRYER, 69 19 9 mo. 1888
Birkenhead. Wife of George Fryer.

MARY ANN GILLIVER, 55 20 1 mo. 1888
Birmingham. Wife of William Gilliver.

EMMA C. GILMORE, 52 13 7 mo. 1888
Stockton-on-Tees. Wife of John Gilmore.

ROBERT W. GLAISYER, 16 2 9 mo. 1888
York. Son of John and Mary Jane Glaisyer.

AMY GREEN, 18 7 1 mo. 1888
Dundrum, Dublin. Daughter of John Green.

ELIZA S. GREEN, 60 16 11 mo. 1887
Wakefield. Wife of Robert Green.

EDITH GRIMSHAW, 16 9 12 mo. 1887
Sunderland. Daughter of Charles W. and Margaret Grimshaw.

BETSY GUY, *Sedbergh.* 69 14 7 mo. 1888
Widow of John Guy.

JOSEPH HAIGH, 82 25 2 mo. 1888
Birdsedge, Highflatts.

SARAH HALE, *Cardiff.* 87 9 7 mo. 1887
Formerly of Bristol.

SARAH HALL, 69 1 1 mo. 1888
Oxton, Birkenhead. Wife of Edward Hall.

HENRY HAMMER, 78 13 6 mo. 1888
St. Austell.

EMILY J. HARDING, 64 28 12 mo. 1887
Westerfield, Ipswich. A Minister. Wife of
Robert Harding.

E. J. Harding was the daughter of the late William and Jane Matthews, and was born at Coggeshall, the 9th of First month, 1823.

Having early lost her father, and being the only surviving daughter, she was her mother's companion till her marriage, excepting during her school-days. One of her school-fellows at Croydon describes her as an orderly, thoughtful, but lighthearted girl. During a few succeeding years spent at Ipswich, she appears to have passed through much mental conflict, and dates her more serious impressions from this period. After a severe illness, she removed with her mother to Kelvedon.

On her marriage to Robert Harding in 1848, Bristol was their home for sixteen months ; but her health again giving way caused their return to her native county, where, at Braintree and Earls Colne, they spent the following seven years, till their removal to a farm at Great Henny, near Sudbury. Here she became increasingly interested in the poor around them, and circum-

stances occurred which introduced her to the sphere of service in which for many subsequent years she was diligently engaged, the visiting of Union Workhouses. She was a warm advocate of total abstinence from the time of leaving school, and of late years her assistance was much sought in publicly promoting it.

During this time her journal indicates a deepening in personal religion, and an earnest desire for the advancement of the kingdom of Christ in her own heart, and in the hearts of those most dear to her.

Her health seriously failing, in 1869 they removed to Westerfield, near Ipswich, which was their congenial and peaceful residence during the remainder of her life.

A little before this period, she first spoke as a minister in meeting, and in 1873 Woodbridge Monthly Meeting acknowledged her gift; after which on several occasions she united with her husband in religious engagements from home.

In the winter of 1874-5, she had a severe attack of pleuro-pneumonia, from the effects of which she never quite recovered. Her own record of this time will best describe her feelings.

“To Thee, oh my Heavenly Father, would I offer that which Thou knowest Thou hast Thyself

in lovingkindness and tender mercy caused me to feel, even thanksgiving and praise for the restoring goodness which, after some months of weakness, Thou hast granted me. May it please Thee, if consistent with Thy will, still further to permit a return to former health. But I desire to leave the future in Thy hands, knowing that Thou hast done and wilt do all things well ; only grant, I beseech Thee, for Thy dear Son's sake, that I may profit by all Thy dealings, and become in all things increasingly conformed to Thy holy will. I long to be holy.

“For some time I was extremely ill, but, when conscious, was graciously permitted to feel ‘the Rock’ firm beneath my feet. In view of the slender thread of life being severed, very solemn feelings came over me ; the purity and holiness of God, the Being before whom I seemed in vision to stand ; the sins of my childhood, girlhood and womanhood, rose up before me ; but, thanks be unto Him, not then to condemn me, His forgiving mercy in Christ Jesus having in the time of health been graciously experienced, so that the sweet assurance was granted, that if taken I should be ‘accepted in the Beloved.’ While detained in the border-land, I was taken as it seemed, near the abode of the lost, but the

entrance remained in mercy closed. Then I seemed carried to the very gates of heaven, which were open, and from whence issued songs of joy and praise. An intimation was given, something like—‘Not yet; I have more work for thee to do yet.’ . . . One feeling is often uppermost, the uncertainty of life, the privilege of serving so faithful a God, and the desire to be used of Him in gathering souls to the precious Saviour. Ah! His preciousness was indeed felt, when very prostrate, when everything else, anything like good works, were but as filthy rags . . . I would conclude this entry as I began, with an ascription of praise to Him who bringeth low and raiseth up again. I can unite in the lines—

‘I would not but have passed those depths,
And such communion known,
As can be held in the Border land
With Him and Him alone.’


The truth and beauty of these lines are much increased since the experience of the past.”

For some months she was confined at home, but records her hope, “that it may please Thee oh, my Heavenly Father, to permit me to remain a sojourner here awhile, and a worker for Thee in the great harvest field.”

This desire was graciously answered, and,

after some weeks spent in the Channel Islands, she was able to enter on an enlarged sphere of labour in her Master's service, especially in visiting the inmates of the neighbouring union work-houses, as well as those in other districts, when from home on religious service in England, Ireland, and the Channel Islands. She ever found an open door, and in no case was she refused the desired interview, but was often pressed to repeat the visit. Her memoranda disclose her earnest endeavour to raise her hearers to a higher tone in life, and to point the sinner to Christ. In this service she was much blessed, not only to the regular inmates, but also to the tramps, whom she met on First-days, and often under her tender pleading the hardened sinner was contrited as she told him of the love of God in Christ Jesus.

Cheerfulness was a marked feature in her character, and as she became more decided in her Christian course she ever strove to exemplify the brightness and happiness which she felt should result from this, desiring to impress, especially upon the young, that true religion is not a gloomy thing but a happy and joyous possession. She had naturally a very keen sense and enjoyment of the ludicrous, but, believing there was a snare



in its undue indulgence, she was enabled by Divine grace largely to keep it in subjection.

During the last thirteen years of her life she was diligently engaged in Gospel labour and in the public and private advocacy of total abstinence, social purity, and preventive work.

In the autumn of 1886 she was prostrated by illness, from which she partially recovered, so as to be able to attend Ipswich Meeting in the Sixth month following, when she was early engaged in thanksgiving and prayer, followed by impressive testimony. During the heat of the summer her weakness increased and disease of the lungs further developed, attended with cough and much pain, so that there was no prospect of recovery. It was a time of again proving the foundation of her faith. She felt deeply her own unworthiness and short-coming, but the assurance was granted that through the mercy of God in Christ Jesus, she was accepted for His sake. There were times when the enemy was permitted to try her with a feeling of irritability, but her prayers for patience were remarkably answered, and she realised more and more the peace of God which passes understanding, often repeating, as her own experience, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in

Thee," adding "Peace, perfect peace ; all is peace ; it is heaven begun on earth."

Once, when speaking of the past, she said, "I have had strong prejudices, but they are all gone. When I became a Christian, I tried hard to overcome them." She requested that a message of her love and interest might be given to the Friends of her Monthly Meeting. "Tell them that now on a sick bed, I find nothing that can give peace and comfort, but the forgiving love of God in Christ Jesus. What should I do now without a Saviour? I long that they may be kept on the right foundation, Jesus Christ ; that they may use all diligence while in health and strength, in serving the Lord, and know the peace and happiness which follow, and not have to regret, as I have done, opportunities lost."

She much enjoyed having her favourite portions of Scripture read ; the 21st and 22nd chapters of Revelation were many times chosen. The 34th Psalm especially expressed her feelings ; and hymns were a source of comfort and cheer. She also found comfort in hearing the accounts in the *Annual Monitor* of those who had trodden the path before her.

During the last few weeks, though her weakness was extreme, there was very little pain.

Thankfulness and praise filled her heart for her many blessings and alleviations. "My mercies are so many," she sometimes said.

The faithful attentions of an excellent Christian nurse, and the love and kindness of all around her, were gratefully acknowledged as proofs of her Heavenly Father's love ; and, whilst feeling tenderly with her dear husband in the prospect of separation, she desired that there might be a cheerful submission to the Lord's will, saying, "We have had a very happy life together ; we have been greatly blessed."

On one occasion she said to her husband, "Dearest, if when the end draws near I am unable to speak, don't think I am not peaceful ; I am peaceful now ; trustful, as in the hollow of His hand. It is nothing but the sufficiency of the grace of God that has enabled me to bear, with any degree of patience, what this illness has brought upon me. I do wish all to know that it is 'not by works of righteousness that we have done, but according to His mercy He saveth us.' I wish to make no boast of the wonderful amount of patience that has been granted me for many weeks, but to magnify the grace of God, beseeching every one, especially the young, to believe in the Lord Jesus Christ for the salvation of their

souls. I wish, as long as I am able, to testify to the sufficiency of the grace of God."

For many days near the end, there was little expression, but continued peace and un murmuring submission. On Christmas evening she was especially bright, and able to listen to reading. The last day she was very drowsy; there was much change as the night advanced. She asked, "Can this be death? Am I going home?" She was able lovingly to recognise her dear husband and others in the room, and responded with a sweet smile to the lines :—

" Though painful at present,
 'Twill cease before long;
 And then, oh, how pleasant
 The conqueror's song! "

Power of speech failed, and after half an hour of unconsciousness she gently ceased to breathe in the early morning of the 28th of Twelfth month.

ELIZABETH C. HARDING, 40 4 4 mo. 1888

Reading. Wife of Albert Harding.

MARY HARRIS, *Kendal*. 68 6 10 mo. 1887

A Minister. Widow of John Harris.

SIDNEY C. HARRIS, 2 22 12 mo. 1887

Northampton. Son of Sidney and Annie Harris.

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|---|----|----|--------|------|
| JOHN HARTLEY, | 88 | 14 | 3 mo. | 1888 |
| <i>Hagg Foot, near Kendal.</i> | | | | |
| JOSHUA HARVEY, M.D., | 84 | 28 | 11 mo. | 1887 |
| <i>Dublin.</i> | | | | |
| THOMAS BUXTON HAWKSWORTH, | | | | |
| | 66 | 28 | 5 mo. | 1888 |
| <i>Woodview, near Newton Abbot.</i> | | | | |
| BARBARA J. HELSDON, | 8 | 8 | 7 mo. | 1888 |
| <i>Hertford. Daughter of James and Elizabeth Helsdon.</i> | | | | |
| ELIZA HODGSON, | 43 | 20 | 3 mo. | 1888 |
| <i>Dewsbury. Wife of Charles Hodgson.</i> | | | | |
| JOSEPH HOLDEN, | 70 | 18 | 7 mo. | 1888 |
| <i>Skipton.</i> | | | | |
| RICHARD LIBERTY HOPKINS, | | | | |
| | 48 | 19 | 11 mo. | 1886 |
| <i>Milton, Brisbane, Queensland.</i> | | | | |
| MARIA HORNE, | 68 | 21 | 12 mo. | 1887 |
| <i>Marks Tey, Essex.</i> | | | | |
| MARY HORSNAILL, | 89 | 1 | 1 mo. | 1888 |
| <i>Dover. Widow of William Horsnail.</i> | | | | |
| MARY HUNTLEY, | 75 | 20 | 1 mo. | 1888 |
| <i>Reading. An Elder. Wife of Joseph Huntley.</i> | | | | |
| WILLIAM SEWELL HUNTON, | | | | |
| <i>Hastings.</i> | 34 | 3 | 11 mo. | 1887 |
| Son of the late William and Eliza Hunton, of St. John's Wood. | | | | |

- MARY ANN JACKSON, 58 10 7 mo. 1888
Stoke Newington. Wife of Thomas Jackson.
- ANNE JACOB, 80 16 11 mo. 1887
Waterford.
- JANE TAYLOR JACOB, 80 2 6 mo. 1888
Cork.
- GEORGE J. JOHNSON, 11 14 1 mo. 1888
Chelmsford. Son of Francis and Elizabeth Johnson.
- HANNAH JONES, 61 7 4 mo. 1888
Low Conniscliffe, near Stockton-on-Tees. Wife of George Jones.
- MARY KENDAL, 87 17 4 mo. 1888
Burton-in-Lonsdale. Widow of John Kendal.
- SARAH KENWAY, 80 24 4 mo. 1888
Clifton, Bristol.
- SUSAN KERR, Jun. 16 10 8 mo. 1888
Grange, Co. Tyrone. Daughter of Thomas and Susan Kerr.
- MERCY KING, 68 22 9 mo. 1888
St. Anne's, near Lytham. Widow of David King.
- SARAH KITCHING, 84 5 4 mo. 1888
Bewdley. Wife of Joseph Kitching.
- GEORGE HORNE LABREY,
Rathmines, Dublin. 23 18 10 mo. 1887
 Son of John Labrey.

ANNA ELIZABETH LAMB, 51 20 11 mo. 1887

Rathgar, Dublin.

LYDIA LANEY, 79 15 12 mo. 1887

Banwell, near Sidcot. Wife of Samuel Laney.

MARTHA REEVE LEEDS, 78 8 6 mo. 1888

Norwood. Wife of Lewis W. Leeds, of Germantown, Philadelphia.

FREDERICK TINDALL LE TALL,

48 20 11 mo. 1887

Handsworth Woodhouse, near Sheffield.

THOMAS LISTER, 78 25 3 mo. 1888

Barnsley.

Thomas Lister was widely known amongst Friends of the last generation. Fifty years ago he travelled extensively for the purpose of procuring subscribers to a volume of his own poems entitled the "Rustic Wreath," and his lively originality of character made him a welcome visitor in many homes.

Born a member of the Society of Friends and educated at Ackworth School, he early developed poetic and literary tastes ; and, whilst quite a young man, attracted the notice of the late Earl of Carlisle, then Lord Morpeth, into whose company he was thrown during one of that nobleman's election tours in the West Riding. Thomas Lister was at that time following the humble

occupation of a carter in Barnsley. His introduction to Lord Morpeth was speedily followed by an offer of more congenial employment as postmaster of his native town. An unexpected obstacle, however, presented itself; an oath was then required to be taken by all post-office officials, and Thomas Lister felt himself unable to comply with that to which he felt a conscientious objection. He accordingly relinquished the offered post, explaining to his patron, in a grateful letter of thanks, the reason for his refusal. Struck by the firmness of his young friend, Lord Morpeth made further inquiries into the subject, and was instrumental in passing through Parliament a measure which permitted the substitution of a simple declaration instead of an oath in such cases. The office shortly afterwards again became vacant, and was once more offered to Thomas Lister, who accepted its responsibilities, and for many years performed its duties with much acceptance amongst his townsmen. In this position he was greatly aided by the energy and business ability of his wife, to whom he was married about the time of his removal to the post-office.

Hannah Lister was not, however, at this time a Friend, and, in accordance with the then prevailing practice in the Society, her husband had

to relinquish his membership. Many years afterwards, however, he was invited by Pontefract Monthly Meeting to resume his forfeited position, and during the latter period of his life he became a valued member of the little meeting at Barnsley. Soon after this occurrence his wife was also admitted, at her own request.

During the many years of comparative leisure which followed T. Lister's retirement from his official duties, he was much absorbed in literary and scientific pursuits. He was a well-known figure at the meetings of the British Association, and occasionally contributed short papers to its proceedings. An ardent naturalist and a keen observer of the works of the Great Creator, he delighted to collect around him those interested in kindred subjects, to whom he freely imparted his own stores of knowledge.

He early became impressed with the importance of the Temperance cause, and was a well-known advocate of its claims in his own district. Though usually reticent on religious subjects, he possessed a reverent and devout mind; and in his later years showed an increasing appreciation of the claims of religion, as well as of the interests of the Church with which he was identified. Entertaining a very humble estimate of himself

spiritually, he was still ever ready to defend what he believed to be right and true, and in his intercourse with others was often faithful in bearing his testimony against what he felt to be wrong. He evinced a strong interest in the Friends' Adult School in Barnsley, and his latest public appearance was on its platform, when he delivered a short address to the men present.

In 1882 Thomas Lister passed through one of the greatest sorrows of his life in the removal from his side of his wife, after a happy and helpful union of more than forty years.

His own last illness was of short duration. In the spring of 1888 he returned home from a few weeks' stay at Matlock, apparently much benefited by the change ; but shortly afterwards an attack of bronchitis, supervening on a slight paralytic seizure, proved too much for his already broken health, and after a few days of restlessness and suffering he passed away. Though his last hours were not marked by much religious expression, it is believed that he rested on the true Foundation. His evident enjoyment in listening to the precious promises of Holy Scripture was cheering and confirming.

His funeral, which was largely attended by all classes of his neighbours, as well as by many

from a distance, was felt to be an occasion of much solemnity, and several striking testimonies were borne to the general appreciation felt for his character.

JANE LITTLE, *Carlisle*. 63 22 12 mo. 1887

JOHN EELES LITTLEBOY, 62 3 8 mo. 1888

Hunton Bridge, near Watford.

J. E. Littleboy was taken at short notice from a life of much usefulness. For some years the death of his wife, and the marriage of his only child, had rendered his lot a solitary one. Being liberated from family cares he devoted himself to the good of those around him, being more particularly engaged in Temperance work, and his place will not be easily filled.

He was an attached member of the Society of Friends, and a frequent attender of the Meeting for Sufferings, where his presence and help were appreciated.

In the course of his last illness he gave no uncertain testimony that his hope for eternity rested upon the love of God in Christ Jesus.

ELIZABETH LONG, 63 17 12 mo. 1887

Teddington. Wife of Charles Long, late of Saffron Walden.

JOSEPH LUCAS, 52 12 11 mo. 1887

Sunderland.

| | | | | |
|--|----|----|--------|------|
| WILLIAM LUNT, <i>Stoke-on-Trent.</i> | 71 | 30 | 12 mo. | 1887 |
| JANE MACKIE, <i>Newport, Isle of Wight.</i> Widow of Benjamin Mackie. | — | 15 | 1 mo. | 1887 |
| PETER MACKINNON, <i>North Ormesby.</i> | 56 | 19 | 4 mo. | 1888 |
| HANNAH MAINWARING, <i>Upcott, Almeley.</i> | 68 | 25 | 7 mo. | 1888 |
| WILLIAM MALONE, <i>Dublin.</i> | 38 | 15 | 6 mo. | 1888 |
| LUCY MARRIAGE, <i>Colchester.</i> Wife of Edward Marriage. | 71 | 4 | 1 mo. | 1888 |
| SOPHIA MARRIAGE, <i>Chelmsford.</i> A Minister. | 82 | 24 | 4 mo. | 1888 |
| ELLEN MARSH, <i>Margate.</i> Widow of Edward Marsh. | 76 | 20 | 11 mo. | 1887 |
| EMILY MASON, <i>Tramore, Waterford.</i> | 67 | 24 | 5 mo. | 1888 |
| ERIC STAFFORD MAW, <i>Sudbury.</i> Son of Samuel A. and Edith M. Maw | 10 | 10 | 6 mo. | 1888 |
| FREDERICK MAWER, <i>Cheltenham.</i> | 45 | 6 | 7 mo. | 1888 |
| SARAH MILLS, <i>Rochdale.</i> An Elder. Wife of James Mills. | 71 | 27 | 2 mo. | 1888 |
| WILLIAM MILWARD, <i>Richmond, Surrey.</i> | 58 | 18 | 2 mo. | 1888 |

ANNE MORGAN, *Ross.* 85 31 12 mo. 1887

HANNAH MORLAND, 89 19 7 mo. 1888

Croydon. An Elder. Widow of John Morland.

WILLIAM RUSSELL MORRIS,

Kingstown, Dublin. 40 19 11 mo. 1887

ERNEST S. MORRISON, 2 22 3 mo. 1888

Ballintore. Son of Joseph and Rebekah Morrison.

JAMES TURTLE NEALE, 38 2 12 mo. 1887

Kanturk, Co. Cork. Son of Henry Neale.

MARIANNE NICHOLSON, 85 22 12 mo. 1887

Headingley, Leeds. Widow of W. F. Nicholson, of Whitehaven.

MARIANNE NOAKES, 62 23 10 mo. 1888

Redhill. Wife of Richard Noakes.

MARY E. PAKEMAN, 36 5 12 mo. 1886

East London, South Africa. Wife of A. Pakeman.

MARGARET A. PARKER, 40 11 11 mo. 1886

Durham. Wife of James Parker.

GILES PARTINGTON, 72 10 1 mo. 1888

Bolton.

ELIZABETH PEARCE, 57 16 12 mo. 1887

Derby. Wife of Orlando Pearce.

HARRISON PENNEY, 60 27 3 mo. 1888

Darlington. A Minister.

Harrison Penney was born at Poole, in Dor-

setshire, on the 21st of Eleventh month, 1827. His school days were spent at Croydon. At the close of his apprenticeship to the stationery and printing business with Arthur Wallis at Brighton, he left for London ; but he shortly afterwards purchased a business in Darlington, which he carried on till his decease, a period of nearly forty years. He was kindly received by Friends in his new location, and was soon actively engaged during spare time in Temperance and other work.

In 1852 he married Maria l'Anson, of Bishop Auckland, and speaks of the period of their union as "thirty years of as happy married life as falls to the lot of any."

In 1864, H. P. believed it his duty to accompany Isaac Sharp on a religious visit to Greenland. Only those who have passed through a somewhat similar experience can realise what it cost him to leave a loving wife and little children to venture on such a journey. They sailed from Hull in Fourth month, 1864, and reached the scene of their labours after a voyage of about six weeks. The hearts of the missionaries in that lone land were greatly cheered by the visit, and the voyagers returned in the Eleventh month, and found all well at home. H. P. looked back

upon the journey with feelings of deep thankfulness for preservation from many dangers ; but he felt that it had been somewhat marred by what he deemed an act of unfaithfulness in not accompanying Isaac Sharp on a little visit to an outlying settlement. The homeward-bound vessel, ready to sail, was waiting day by day for the clearing of the ice, and he greatly dreaded the severance from home during an Arctic winter, should the skin boat, by which they must go to the settlement, not return in time for the sailing of the ship. Isaac Sharp did so return, and always felt that his companion and fellow-labourer was fully justified in going only a small part of the journey.

Harrison Penney was recorded a minister in 1875, and in 1880 his family moved to the village of Gainford, the dear wife and mother being much out of health. His presence at the small meeting there was much appreciated, as also at the Wesleyan and Congregational chapels. He took especial delight in cottage meetings, where those who gathered loved to hear his simple, homely, earnest words.

The death of his wife in 1882 caused a blank which he deeply felt for the rest of his life, so entirely were they united by the bonds of Chris-

tian fellowship and deep affection. His children always felt that they had his entire sympathy in all that interested them. After the return from Sunday school, lecture, or walk, his greeting was "Tell me all you have seen or done;" so that they felt that he was mother as well as father to them, his presence always bringing joy and the assurance that all would be right if he were there.

At the end of 1882 H. P. joined many other Friends in conducting a General Meeting in Birmingham, and greatly enjoyed the social and religious intercourse thus afforded. His service both in private and public was helpful to many. Referring to one occasion, he writes: "I gave such advice and comfort as I could, promising to help with my prayers. How many there are who long for Christian communion, a fellow-creature's ear into which to unburden anxiety and care. They well know that there is an ear ever open to their cry, and into this hearing ear they do tell their troubles; but still they long for more of the communion of saints. Why are the saints so reluctant to speak one to another?"

In the spring of 1884 he received a minute from his Monthly Meeting, encouraging him to visit Friends of Sussex, Surrey and Hants, his native Quarterly Meeting. He held social

religious meetings at most of the places he visited, a service for which he was eminently qualified.

His unaffected love for all his fellow-creatures led him to take a personal interest in every one whom he met. "The little child running into his shop to ask a simple question ; the stranger to Darlington entering for the first time to make a purchase ; and the apparently hopeless drunkard encouraged by him to one more effort to reform, alike felt that Harrison Penney was their true friend." He used to say he had preached more sermons over his shop-counter than in any other way. His firmness in consistently following out what he thought to be right was carried into the smallest matters. Any one wishing him to sell raffling tickets—a circus or theatre manager wanting bills printed—was always met with a refusal so kind and straightforward, coupled with a little well-chosen advice, that it was seldom known to give offence.

After the death of Charles I'Anson, Harrison Penney took his First-day afternoon service at the Hospital. This grew to be one of his chief delights, and a real interest he took in the poor sufferers who eagerly looked for his bright and happy face, as well as for the cheering and com-

forting words with which he was wont to greet them. The "little service," as he used to say they were pleased to call it, but he preferred some simpler word, consisted of hymns which the patients generally selected, sometimes learning to sing them on purpose to give him pleasure, and a very simple exposition of some Bible narrative. One of the hymns sung at the last these happy times, was that which begins,—

‘ Only a little while
Of walking with weary feet,
Patiently over the thorny way
That leads to the golden street.”

And the last verse is,—

“ Only a little while,
For toiling a few short days ;
And then comes the rest, the quiet rest,
Eternity’s endless praise.”

And in a very "few short days" there came for him the rest, "the quiet rest—Eternity’s endless praise." He would often visit those who had returned to their homes, some restored, some never to be well again. On one occasion he joined in a social gathering of the friends of a mill-girl who had been injured, but who, on returning home restored to health, had invited her companions to join her at tea. One of his last acts of kindness was to write a letter three days

before his death to a patient in whom he was much interested, which illustrates his usual kind thoughtfulness.

“DEAR —, I am sorry that I have lately spent so little time by your bedside, being perhaps too long in the other rooms, and then hurried away to the Young Men’s Christian Association. Still I have thought much about you, and so warmly desire that you may see clearly that Jesus is your own, your personal Saviour. We know we are sinners, and that a sinner *must have* a Saviour, or he cannot enter Heaven. There is no choice of Saviours, and *there need not be*, for in Jesus we have all that can be needed : tens of thousands have proved it. So, my dear friend, lay every hindering weight, difficulty, or doubt, on one side, and, in simple faith, ask Him to take you as you are, and He will be sure to do so, and give you peace and rest and strength to bear your sickness.

“I am sorry I am not likely to see you to-morrow, though I am better. My love is to you *all*.”

Visitors to his family were often taken to see the matron, and those under her care, whom he spoke of as “my poor friends at the hospital.”

The cause of Peace was especially near to

his heart, and many were the communications on this subject which passed between him and military men who were connected with various religious efforts. In 1881 he issued "An Appeal to those who bear the name of Christian, and who hold commissions in the army and navy;" and much interesting correspondence resulted between him and soldiers who were identified with Christian work.

During the last two years of Harrison Penney's life his strength was very much reduced by severe bilious attacks, which returned periodically, causing intense pain. At the first symptoms he would say, "'Tis my old visitor coming again." Harrogate, Ilkley, and Bournemouth were visited in quest of restored strength, the latter a few months before his death.

The last First-day on which he took his usual duties, and when he was taken ill, was one full of work for his Master. He accompanied his daughter and niece to meeting in the morning; in the afternoon he went as usual to his little service at the hospital; then to the Bible Class at the Young Men's Christian Association, and from thence he walked out to a little village chapel where he was to take the service. Becoming very ill, he was not able to go into the

chapel, and returned home suffering intensely. His family did not anticipate so severe an attack as usual, but the end of the week found him very weak and wishing to be quite quiet, having no inclination to rouse himself, though he was downstairs and comparatively free from pain. When a friend visited him for a few minutes in the evening of his last First-day on earth he said :—
“This has been a poor day, no work for the Master ;” but his beautiful patience and love for every one was a work for Him. The complaint unexpectedly took the form of blood-poisoning, and he quickly sank, and died on Third-day, the 27th of Third month. Several of his children were absent, but quickly returned, missing intensely the loving, hearty welcome, which had always been given by their beloved father, whose next welcome would be to the Heavenly Home.

The funeral was attended by a great number of people representing all classes. Several ministers of the town, thinking it was a fitting occasion for a memorial meeting, arranged for this on the following evening. Universal sorrow and respect were shown by a crowded gathering in the chief public hall of the town. One speaker very truly said that if Harrison Penney could have been consulted about such a meeting he would have

said : " If it is your wish to exalt the *Master*, have it ; but if the *man*, I should say emphatically No."

JANE PERCIVAL, 87 9 9 mo. 1888
Burgh-by-Sands, Carlisle. Widow of John Percival.

ELIZABETH PETCHELL, 91 6 10 mo. 1888
Hull. Widow of Samuel Petchell.

SOPHIA PETERS, 81 9 6 mo. 1888
Clevedon. Widow of John Peters.

LYDIA PIM, *Carlton.* 89 18 5 mo. 1888

SUSANNA PIM, 50 6 1 mo. 1888
Monkstown, Dublin. Wife of Thomas Pim, Jun.

ANN PLATT, 67 3 7 mo. 1888
Westhoughton. Wife of James Platt.

JANE PRIESTMAN, 85 6 6 mo. 1888
Manningham, Bradford. An Elder. Widow of Joshua Priestman.

Jane Priestman was the widow of Joshua Priestman, of Thornton, near Pickering. She was not one who often spoke of her Christian experience, but the reality of her faith was plainly manifest to all with whom she came in contact.

The greater part of her life was spent at Thornton, where she took a leading interest in all the village institutions that were calculated to help both old and young, either in religious or

secular matters, and in a quiet way brought joy to many of the poor and needy.

Her bright and cheerful spirit was conspicuous during a long and painful illness. She frequently expressed her thankfulness for the many mercies by which she was surrounded, and spoke of her faith in the Saviour whom she had long loved and delighted to serve. He was her strength and her stay, and we rejoice in believing that His promise has been realised to her, "Where I am, there shall also my servant be."

JOHN RICHARDSON PROCTER,

76 11 10 mo. 1888

Clementhorpe, North Shields. An Elder.

In the obituary last year, we simply recorded the name of Lydia Mildred Procter, and now, at the close of another, it is ours to add that of her father, John Richardson Procter, who, though in comparative health, was called home after an illness of only about forty-eight hours. In the case of the daughter there were weeks of alternation between hope and fear, and many hours for her of pain and failing strength, which she bore with true patience and cheerful acquiescence in her Heavenly Father's will.

It was different with the dear father, who, up to this time, had been able regularly to pur-

sue his duties, public and private, when, after attending a somewhat prolonged sitting of the River Tyne Commission, he hurried up the hill to the railway station, and on reaching home a serious attack affecting the heart's action came on. He partially rallied during the following day, though the presence of pain and diminution of strength clearly showed his critical condition. Of this he seemed fully aware, but it found him calm and trustful, willing to "lie passive" in the hand of a loving Father ; and, though sensible that he was entering "the dark valley," able to acknowledge the Saviour's presence, and that there was "light beyond."

He was the son of Joseph and Elizabeth Procter, of North Shields. His father died when he was only two years old, and his mother when he was eight, leaving a family of six children, who, though so young, continued in after life to feel her influence. She was a most affectionate and devoted mother, yet she was enabled to leave her dear children in the faith that they would be cared for ; and in the case of each of them this seemed remarkably fulfilled. On the 16th of Sixth month, 1847, J. R. P. was married to Lydia Richardson, the daughter of William and Martha Richardson, of Cherry Hill, York, a union

which was permitted to continue for forty-one years.

J. R. Procter was a regular attender of the meetings of the Society, in the welfare of which he took a great interest. He was never called to the ministry, nor did he speak much on religious subjects. When taking part in the business meetings of Friends, or in public affairs, his utterances were usually short, but clear and direct as regards the point at issue, and it has been remarked that his judgment was good, his toleration large, and his kindly catholic spirit slow to condemn, and quick to approve.

He had a very humble estimate of his own Christian attainments, but was ever desirous to be found in the path of duty, and it has been felt that in his daily life and example he has often been permitted to be a blessing to those around.

He was a peacemaker in every sense of the word ; a lover of peace in the abstract, and in every-day life. The cheerful goodwill and kindness of disposition which characterised him, together with the large degree of consistent adherence to a high standard of Christian duty in his daily life and dealings with others, were, as it has since been made evident, a living sermon to

many. Perhaps we may be allowed to quote a few lines from a letter written by a friend to one of his sons shortly after his death, which seems to us to put into few words some of the points of character which have caused him to be lovingly regarded by so many of those who knew him. "My memory goes back to the time when your father visited York before his marriage, and when we, who were then children, knew him as a Friend who was kind to boys. Now, for many years, I have been able to understand something of the rare excellence and beauty of his character ; a gentleness that would never willingly give offence, combined with an unbending firmness on all matters of principle, and a judgment so sound and clear that one always suspected the truth of one's own conclusions if they differed from his. I apprehend that this power of judgment was not merely a natural gift, but that it was greatly strengthened by the singleness of purpose which was so marked a feature in your father's character."

J. R. P. was much interested in the work of education, both in the schools of the Society of Friends and those of his native town of North Shields, with most of which he had been associated for very many years. He felt that the

Christian cannot rightly exclude himself from duties which involve the benefit of others, and he was ready to promote any movement for the public good. He served for many years on the Town Council, but could never see his way clear to accept the office of mayor, because he was unwilling, even nominally, as chief magistrate, to sanction the tendering of an oath.

He was a member of the Board of Guardians for over forty years, and for more than half this period his character for impartiality was shown by his being annually called upon to assume the post of Chairman over its deliberations.

In his trade as a tanner he bore a character for high integrity, and the following sentences from one with whom he was closely brought into contact in his business dealings may bring out one or two points with regard to such matters. "Losing my own father at about the age of fourteen, our business relations brought me into frequent contact with Mr. Procter, to whom we owe a debt of gratitude for counsel and advice which has been greatly to our advantage. It was my custom to consult your father whenever we thought of making any investment outside of business, and we have never known an instance in which his judgment was at fault. In two

or three instances the large dividends from steam shipping were too much for us to withstand, and, acting contrary to your father's admonition to have nothing to do with shipping property, we invested, and came out much the poorer for our neglect of his advice. If I have taken too much upon me in communicating with the Trade Journal, I can assure you it has arisen from my profound respect for the high character and the unflinching integrity of your late father, whose very presence acted as an inspiration to right doing."

While we feel sure that the subject of this little sketch would not have assented to the estimate of his character here set forth, we believe that in thus offering it we desire only to show that it was his consistent endeavour conscientiously to serve God according to the strength and abilities afforded him, which enabled John Richardson Procter, a plain man with only an old-fashioned day-school education, to lead a life of usefulness to his fellow-men, and in many ways to set a high example to those who knew and loved him.

JOHN PURDY, 70 10 2 mo. 1888

Grange, Co. Tyrone.

MARY RAMSEY, 77 30 11 mo. 1887

Dublin. Widow of Alexander Ramsey.

RACHEL REED. 74 7 12 mo. 1887

Croydon. An Elder.

GULIELMA RICHARDSON, 69 1 2 mo. 1888

*Plymouth. Widow of Edward Richardson,
late of Torquay.*

HENRY C. RICHARDSON,

21 28 4 mo. 1888

*Overstone Grange, Northampton. Son of Henry
and Emma Richardson.*

JANE RISELEY, 61 4 4 mo. 1888

Finedon, Northampton.

HANNAH M. ROBINSON, 56 15 7 mo. 1888

York. Wife of Christopher Robinson.

JANE ROBINSON, 75 1 1 mo. 1888

Moate, Ireland.

HENRY ELLYTHORP ROBSON,

Reigate. 88 25 1 mo. 1888

“The path of the just is as the shining light
which shineth more and more unto the perfect
day.”

How often has this testimony been exemplified in the lives of the Lord's children from one generation to another ! The subject of this brief memoir was one in whom this was particularly the case.

Henry Ellythorp Robson was born at Staindrop, Durham, on the 9th of First Month, 1802,

and was the son of Stephen and Sarah Robson. The death of his father in early life deprived him of the advantage of his training, but he was carefully instructed by his mother in the knowledge of the Scriptures. Taught to seek after the Lord, to listen to and obey the voice of His Spirit, he was enabled to find in Jesus a Saviour, bringing him reconciliation, forgiveness, and peace ; and becoming to him a very present teacher, guide, and counsellor.

With a deep sense of his own unworthiness, and a humbling realisation of his natural failings and weakness, were mingled a child-like clinging to the grace of Christ for help and strength, and a devout trust in God as his Heavenly Father, whose compassionate love and mercy are so perfectly revealed through His beloved Son.

Whilst still a young man he settled in Liverpool, commencing business as a cotton broker, in which he continued for many years. In 1830 he was united in marriage to Mary, daughter of Thomas and Hannah Binns. This union was severed by her death in 1855, after a protracted and suffering illness, borne with great patience and Christian resignation. There is an interesting memorial of her from his own pen in the *Annual*

Monitor for 1856. She was a woman possessed of superior mental powers combined with much sweetness of disposition and refinement of character, always exerting her influence helpfully to her husband, encouraging him to pursue the path of duty, and aiding him in his endeavours to bring up their children in harmony with the principles of the religious Society to which they were both so warmly attached. They had three sons and six daughters, of whom one son and three daughters now survive.

H. E. Robson felt a lively interest in the welfare of the Society in which he had enjoyed so many advantages, and took an active part for many years in the administration of its affairs in his own locality. At the early age of thirty he was appointed an Elder, a service for which he was well qualified by his sympathetic nature and tenderness of spirit, which drew him into near feeling with the exercise and service of the ministry. His discriminating judgment made his counsel and help often very valuable to those engaged in this work. For some years he was Clerk to his Monthly Meeting, to the Quarterly Meeting of Lancashire, and to the Meeting of Ministers and Elders as then constituted.

He possessed a cheerful and genial nature,

endearing him to both old and young ; his kindly and considerate disposition led him to cherish the virtues of others, and made him careful not to speak or act to their hurt.

In 1864, he married Elizabeth, widow of William J. Bryan, of New Orleans, who with her three daughters had some years before returned to England. Shortly afterwards he retired from business, and spent several years at his residence near Windermere, taking great delight in rural life, and in the enjoyment of the beauties and grandeur of nature exhibited all around this charming home of his later years.

As advancing age came on his natural buoyancy and physical energy flagged, and his spirits were frequently depressed ; but the loving sympathy and patient and ever-watchful care of his beloved wife, tended greatly to soothe and cheer his declining days, until, at the ripe age of eighty-six, it pleased the Lord to gather him home to the spirits of just men made perfect, to share the service of the redeemed of all generations in the everlasting kingdom of our Lord Jesus Christ. He died the 25th of First month, 1888, at Lovelands, near Reigate, where he had resided the last few years of his life.

JOHN STEPHENSON ROBSON, 86 22 4 mo. 1888
Saffron Walden. An Elder.

J. S. Robson was a lover of the *Annual Monitor*; he perused its volumes over and over again, and it seems fitting to place some little record of his life on its pages. He was born on the 1st of Third month, 1802, and was the last survivor of the children of the late Thomas and Elizabeth Robson.

Throughout his lengthened life he was possessed of a naturally sunshiny spirit, which, illuminated by the Sun of Righteousness, reflected warmth and brightness to those around. His humility and child-like disposition would have led him to be one of the last to wish anything recorded about him except in so far as it would bring glory to Him who made him what he was, He was not a man of words so much as of loving, kindly, unselfish deeds ; and, from having early yielded his heart to the Lord, he was enabled to live in no common degree a life lifted above the jars, and worries, and failings, that too often mar the vessels intended to be beautiful for Him. The following extracts from his diary speak for themselves.

In early life we find this entry, after alluding to a religious visit paid to him :—

“*First month 23rd, 1821.*—I do earnestly

desire on my own account that I may be preserved from following the evil spirit, and look unto the Good Spirit with a single eye, and I believe He will be pleased to enlighten me'; for, as Christ said in His Sermon on the Mount, 'If thine eye be single, thy whole body shall be full of light.' "

" *First month 31st, 1821.*—I attended our week-day meeting, wherein I thought I was favoured to feel something of the overshadowing of Divine love upon me, and was encouraged to believe I was increasing in the knowledge of the truth; and I felt a considerable degree of comfort thereby."

A visit from Nathan Hunt during this year appears to have resulted in fuller dedication of heart, as he now speaks of "being ready to take up the cross, and follow Christ."

Sixth month 19th, 1821.—In writing of the death of a young companion, J. S. R. says:—"Oh! how careful I ought to be! I hope to become increasingly watchful, so as to be prepared for the awful day, come sooner or later, so that I may have nothing to fear, . . . and at the end of my days obtain a place in the Heavenly City, where I shall be at rest for ever and ever."

" *Seventh month 7th.*—I often feel grieved

that I sometimes give way to light conversation, which I believe is hurtful to me, and I think I will not do so again ; yet I am tempted again to talk unprofitably, and use many superfluous words, which are much better avoided. I feel sorry for it afterwards. And how foolish it is ; I never find it does me any good. But I intend from this time not to yield to hurtful temptations of any kind, but endeavour, through the influence of the Holy Spirit, to do His will, and be an example to those who are inclined to converse in a light, unprofitable manner."

After a break of nearly twenty years J. S. R. resumed his diary, and records the way in which he had been led since his marriage with Rachel Green, in 1827, a union which lasted over sixty years. He writes :—" May we, above all, during the residue of our days, devote all that we have and all that we are to the service of Him who shed His precious blood upon the cross."

Under the same date he mentions the births of his children, and the death of one sweet little boy ; and concludes with the following words :—" May these, our dear children, each one for themselves, choose the Lord for their portion ; this is what I desire for them above anything that this world can afford."

"*Second month 14th, 1844.*—I went to Stortford to see J. H. respecting valuing his stock, which I have agreed to commence doing on Third-day next. . . . May I be preserved during the few days I may be engaged in it from having my mind too much engrossed with the business, whilst I am endeavouring to do strict justice to my employer, which certainly requires close application and judgment ; but I believe nothing will be lost, and no inconvenience will arise in the business by having an eye continually to the Saviour, but quite the reverse.

"*Second month 25th, 1844.*—On looking back at my last week's employment, that of valuing stocks, which I have frequently been engaged in, I have a doubt as to the propriety of ever undertaking another, although it is a lucrative business ; but I feel it to be an overcharge of business, to the hindrance of a growth in the truth. Yet I do not think it necessarily follows that it should be so, but I feel myself a very poor weak creature."

It is believed that this was the last time J. S. R. undertook a valuation.

"*Third month 25th, 1844.*—I often take a solitary walk, partly for exercise, but principally to meditate on the goodness of the Lord,

with earnest endeavour to feel after His Divine presence. This was the case about dusk this evening, and I thought I was favoured to feel a little renewal of strength, and felt encouraged to persevere. My heart was also raised in gratitude for the many comforts, temporal and spiritual, with which I am surrounded, and the thought was raised, "What shall I render unto Thee for all Thy benefits?"

"*Fourth month 25th, 1844.* — This morning, about half an hour before going to meeting, I sat down to read, that I might find it more easy to have my mind abstracted from outward thoughts when met with my friends; but in a few minutes after I began, one of the surveyors called upon me, . . . so that I had to hurry to meeting, and my mind was so much taken up with the subject we had just been upon, I found it hard work to draw my attention from it; indeed I was harassed with it most of the time; but towards the conclusion I was a little comforted with the recollection of the passage in James, 'Resist the devil, and he will flee from you; draw nigh unto God, and He will draw nigh unto you.' I believe there may be often an advantage before going to meeting in particular, in endeavouring to get as much as possible out of the hurry of business.'

"Twelfth month 6th, 1844.—Went to West Wickham" (a business journey), "and my mind was almost entirely employed in seeking after the Saviour whilst travelling. I feel a degree of strength at such times, which is comforting to me ; it was so this day, and although I felt very poor, yet such a comfortable feeling overspread my mind that tears flowed from my eyes."

In Eighth month, 1843, J. S. R. was appointed to the station of Elder, the duties of which he desired faithfully to fulfil.

"Eleventh month 21st.—Had some serious conversation with a young man at Thaxted, whilst transacting business with him, on the importance of a religious life ; I hope not without profit to us both. This evening gave some advice to a young man who has been in the occasional habit of drinking to excess : it was given in the spirit of love, and was well received. The man confessed his error, and thanked me for my interest in his case."

"Eleventh month 2nd, 1847.— In walking out this afternoon I fell in with —, and had some conversation with him on religious subjects. May I be watchful that when conversing on subjects of highest importance I do no hurt to the cause of the dear Redeemer."

"Fourth month 19th, 1847.—On taking a retired walk this evening alone, I felt an earnest desire to become more devoted to the cause of Truth. This is very often the case with me ; but I sometimes fear I make no progress, so many outward subjects crowd in upon me ; but I was a little comforted and encouraged this evening, and the desire was raised that my dearest Rachel and all our beloved children, with myself, might be of one heart and one mind in living so loose from the world, that we might be found in such a state as to be ever worshipping the Father in spirit and in truth, and to do our day's work in the day time."

In the year 1850, J. S. R. travelled as companion to Thomas Arnott, a minister from America, on the Continent of Europe, and after entering an account of this journey and recording the death of his father in 1852 his diary closes.

In the year 1881, J. S. Robson had a very painful illness, which lasted for several months, during which his example of patience and restfulness was very marked. When asked the secret of this, he replied, "Feeling there is a Rock underneath, and being kept and helped by a higher power than my own."

His health again failed on the day of the

Queen's Jubilee, in 1887, when for the last time he walked out. This ten months' illness was borne with exemplary patience and sweetness; he had had much enjoyment of life, but now that its evening had come he was content to rest. Though often suffering acute pain, there was no complaining; "he knew it was all right," and in his sick-room there was an atmosphere of calmness and peace, and he was often favoured with the felt presence of his Saviour. During the early part of his illness he said to one of his daughters-in-law: "I think I can say I have nothing in my heart but love—love flowing to everyone. I don't know that I have an enemy in the world; it is love to everybody. I do not love the *ways* of everyone, but I love *them*—I love their souls;" and then, fearing lest it should seem like taking anything to himself, he added, "I am such a poor creature—nothing at all—nothing of my own whatever."

Sixth month 26th.—On his wife remarking to him that she believed he was ready for the call to come up higher, he replied, "It will be a great favour if it is so; I have not one thread to trust to in myself; it is all of free mercy. Jesus died for *sinners*."

On the 6th of Seventh month the texts in

"Daily Light" were read to him, and he remarked on the sweetness of the verses. In reference to the one, "God so loved the world," &c., he said, "Yes, glorious thought! God loves the world—*God loves me.*"

17th.—He remarked, "What a blessed thing that there is forgiveness with Him! When I look back on my past life, I see so many wrong things, so much that I have to regret." He then alluded to the blessing of having "an Almighty Saviour;" adding, "He has been *my* Rock and *my* Hiding-place. Christ is just the Saviour we need."

The last two or three weeks of his life he slept much, but when awake was generally quite clear, and able to take an interest in what was going on, and was most loving to those around him. His welcome to his grandchildren will not be forgotten by them. His dear wife and various members of the family enjoyed the evening hours by his bedside, when many hymns and portions of Scripture were repeated to him, and sometimes by him, when able; but he was too weak to converse much. The 23rd Psalm was a great favourite, and was one of the last portions of Scripture he was heard to quote, when he substituted in the last verse the words "*have*

followed" for "*shall follow* me all the days of my life."

Hab. iii. 17, 18, was a passage he specially loved, as having been so helpful to him in times past; and the way in which he repeated with very trembling though most fervent voice, "Yet I will rejoice in the Lord, I will joy in the God of my salvation," will long be remembered by those who were with him.

Four days of restlessness and partial unconsciousness preceded his death ; but even then the purity and sweetness of his spirit were evinced ; such expressions as "Soon going Home," and "This is dying, I believe, and that is going to Heaven," were words full of comfort to those who loved him—proofs, if any were needed, that the Saviour was supporting His aged servant to the very end ; and when the last breath was drawn, his family could return thanks that he had been received into one of those mansions which Jesus has prepared for His redeemed ones.

The following extracts from letters, tending to magnify the grace of God which made our friend what he was, may not be out of place here.

One writes :—"I shall always feel it a privilege to have known him, and though he rarely spoke to me directly as regarded my spiritual

welfare, I *felt* his influence for good during the seven years I lived in Walden ; I saw his good works, and was led to glorify his Father in Heaven who had endowed him with so much that was good and beautiful."

Another writes :—" Our long intimacy with thy dear father was greatly prized, for a more lovable and beautiful character we never met ; and I never came in contact with him but I felt he had done me good ; and in him I was often reminded of our Saviour's words, ' Behold an Israelite indeed, in whom there is no guile.' "

J. J. Neave writes of him :—" One he was, above all others in my mind, whose life has seemed unspotted and upright, and whose example was not marred by the ordinary weaknesses of humanity ; and yet if he could speak to us, he would be the first to acknowledge his failings, and to give *all* the praise to God, by whose grace he was what he was."

From a Niece :—" I did so like the texts on the card, ' Pure in heart ' so exactly describes what our loved one was. Few if any have left behind them such sweet memories in all hearts. To me he has been the embodiment of love and kindness and unselfishness, and I cannot recall ever having heard him utter an impatient word, or

speak unkindly of anyone. I do thank God for having given us such an uncle, and long that we may grow more and more like him as he was like Christ. The recollection of his dear, sweet, holy face, as I saw him last spring, will, I think, never be obliterated."

One of his nurses writes of him :—"I feel to-night I have lost a friend, one from whom I benefited much when I had the privilege of nursing him ; a privilege for which I have praised God with thankful heart. The perfect trust, so sweet, I shall never forget : but the loss of this dear one is his eternal gain. The *life* is now begun—no sin, no sorrow, no suffering ; but safe in his Father's Home, the Home prepared by our Saviour's love."

SARAH ROWNTREE, 81 2 1 mo. 1888
York. A Minister. Widow of Joseph Rowntree.

The *Annual Monitor* for 1860 contained a biographical notice of Joseph Rowntree, whose death had occurred in the autumn of 1859. After an interval of twenty-eight years, we have to record the decease of his widow, Sarah Rowntree. She was the youngest child of Isaac and Hannah Stephenson, having been born in 1807, at Stockton-upon-Tees, whence her parents removed to Manchester, with their family, whilst she was

still a girl. Sarah Stephenson was surrounded from childhood with the holy influences of a Christian home. Her father was a minister devoted to the service of his Master. The Scriptures were read aloud in his family with a frequency then uncommon, and the whole tone and character of his household were determined by the supreme place assigned to the things pertaining to salvation through Jesus Christ. Isaac Stephenson was often from home on religious service. He visited in gospel love the Friends in the United States, and whilst on a similar errand in the north of Ireland death overtook him very suddenly in 1828. His religious engagements and those of his sister Elizabeth Robson, kept the interest of the young people much directed towards this kind of Christian service.

In a memorandum made in 1883 Sarah Rowntree refers to her childhood, and to the early work of divine grace in her heart, in the following terms :—

“ Whilst at home alone this evening I have been taking a review of my past life from early childhood, and have been afresh humbled in the sense of the Lord's goodness to me,—how I was blessed with the training of loving Christian parents, ever on the watch by word and example

to draw and guide to that which is pure and holy, and how the Holy Spirit did influence my heart when very young, leading to prayer, and giving the feeling of happiness when so made sensible of my Saviour's nearness to me. As — says, 'I have no recollection of a period of my first awakening," yet has the Lord, I believe, gently led me along, making me to know my own weakness and sinfulness and the need of a Saviour, and deepening my love to Him. My feeling now is that I have indeed been an unprofitable servant, and I can only cling to that mercy which first drew me to Christ my Saviour."

That close walk with God, thus early begun and continued from year to year throughout the whole course of our dear friend's life, was the source of her spiritual strength. In it she found the right qualification for the discharge of earthly duties, and was again and again anointed for public and private ministries in the household of faith.

In connection with this feature of her life and character, it may be convenient to anticipate the chronological order of the narrative, and here to group together extracts from Sarah Rowntree's memoranda indicating her spiritual aspirations in middle and advanced life. It will be seen how

strikingly her experience realised the desire of the poet:—

“ I could wish my days to be
Bound each to each by natural piety.”

“ *First month 23rd, 1854.*—My birthday, forty-seven years of age. My soul is humbled within me in the consideration of the Lord’s unfailing mercy to me all my life-way, having brought me thus far on my earthly pilgrimage, and supplied me with all things needful for the body, and given many spiritual blessings, so that I may say, He has crowned me with loving-kindness and tender mercy ; what return have I made for all these, so great blessings ? I feel that I have cause for deep humiliation and contrition, and to seek for pardon through Jesus Christ ; for though my course may seem to my fellow-creatures to have been a pretty orderly and consistent one, yet the Lord only knows how often I have grieved His Holy Spirit, how cold and dead my heart has often been, and how indisposed to maintain steadily the spiritual life, and how unwilling to lay hold of offered strength to confess Christ before men. Oh, that this day my covenant may be renewed with the Lord, and by His holy help may I be strengthened to keep it,

unworthy as I am of His renewed mercy ; but I am poor and helpless of myself ! ”

“ *Twelfth month 11th, 1875.*—I long for a life wholly consecrated to the service of my God, and for such a very close walking with Him, drinking in of the Spirit, and being guided by His eye, that when the end comes, it may be as a going home ; coming to the end of a path which, though sometimes thorny, has been marked by rich and numberless blessings. To the Lord be all praise for His goodness to me down to the present hour, poor and unworthy as I am.”

“ *Twelfth month 30th, 1878.*—Another year has nearly reached its close ; in looking back over it, there have been many marked incidents in our experience, very varied in character, . . . in all how good the Lord has been, fulfilling so much beyond my deserts, the promise given me on my marriage day, ‘ as thy days so shall thy strength be.’ And now if permitted to enter on another year, with all the unknown future of joy or sorrow, service or suffering, I desire to commit myself wholly into the Lord’s keeping, asking that day by day, yea, hour by hour, I may be kept close to Him, led along, strengthened, guided by Him, for whatever duty may fall to my lot. Gracious Father, Thou hast been very good to me

and mine ; continue to us Thy tender watchful care, I do pray, and do grant that all the experience of life, may in Thy great mercy, bring into a closer walk with Thee, and larger realisation of Thy wondrous love and power."

In 1832 Sarah Stephenson became the wife of Joseph Rowntree. For the thirteen years succeeding her marriage, during which her five children were born, she was the mistress of a large business household. These were years crowded with active engagements. Besides her own maternal and domestic duties, she shared her husband's business anxieties, and upheld his hands in the performance of every private and public duty. She exerted a strong though gentle influence for good over her husband's business assistants and her own domestic servants. She was a regular attender, so far as health permitted, of meetings for divine worship and for church affairs. She found time for visiting the poor and relieving their wants, as well as for serving on the managing committees of schools, and the York Penitentiary.

In middle life Sarah Rowntree began to speak as a minister. Her addresses were usually short, and were marked by much feeling and exercise of spirit on behalf of those to whom she

spoke. She engaged in vocal prayer perhaps as frequently as in preaching, and was often favoured to have near access to the throne of grace. In 1854-5, under appointment of York Quarterly Meeting, Sarah Rowntree took part in a religious visit to the Friends in the West Riding, being associated with Thomas Pumphrey, Edward Smith, Isabel Casson and others. Her gift in the ministry enlarged in connection with the religious labours into which this mission introduced her, and it was shortly afterwards recognised by her friends. In relation to this event she remarks:—

“*Eleventh month 28th, 1856.*—At our last Monthly Meeting, Friends gave their sanction in the accustomed way to my speaking as a minister. Very serious and humiliating have been my feelings, and earnest my petitions that the Lord will in great mercy watch over and keep me from dishonouring His precious cause in word or deed; and when in the feeling of utter helplessness I have sought to cast myself entirely on His guidance and protection, I think I have felt my spirit quieted, and my faith a little renewed by the revival of some most satisfying promises. I now feel very poor and low, and when sitting in our meeting it has seemed as if I should never open my mouth there again : but whether I do

or not, may I be kept in deep humility waiting upon the Lord, and then all must be right."

About the same time as the date of the last memorandum, Sarah Rowntree became much interested for the spiritual welfare of some of the young women attending York Meeting, and under a feeling of Christian love and duty, she invited them to a Bible class held at her house. These occasions were felt to be much blessed to some of those who attended. It is observable from S. R.'s memoranda, with what prayerful exercise of spirit she entered on this engagement.

"Twelfth month 6th, 1856.—A few weeks ago, whilst sitting in meeting, my feelings were very much interested on behalf of a considerable number of young persons who attend our meetings, some of them members of our Society and some of them not members. I felt that personally I knew little of them, and, though they were connected with no other religious society, I feared that we as a body were not doing what we might for their help, and it then presented to me whether I could sometimes invite a few of them to our house in an evening, and either by a little Scripture reading and research together, or by serious reading of any other kind, could engage their attention and interest, and be of some little

service to them in drawing them on to serious things. Since then the subject has not failed very often to have my serious attention, but many discouragements have presented. I have feared that I could not make such occasions useful or interesting, because I know that naturally I have very little power in that direction. Again and again I have endeavoured to pray that I may be rightly directed in it, and as I have not felt that I could put the thing aside, after repeatedly conversing with my dear husband about it, we thought it best to make the attempt in a very simple way. . . . In my own unaided strength I feel that this effort must be unproductive of any good ; but whilst I make diligent use of the many appliances by which I am surrounded (and which are not given for mere selfish gratification), may I in deep humility and earnest prayer be seeking for and depending upon the help which comes from God only."

"*Second month 23rd, 1857.*—In looking at the last memorandum, I feel bound to acknowledge the satisfaction that has attended the attempt there contemplated. . . . I think I may say that the undertaking has not been more difficult than I anticipated. Each time we have met I have deeply felt my own weak-

ness and want of ability to make the occasion really useful, and I think I have had the most satisfaction when, in addition to the proper preparation of subjects, I have sought the most earnestly for Divine assistance, and cast myself the most entirely upon the Lord in simple faith, depending upon His help. I do believe that, upon some of these occasions more especially, a precious sense of Divine overshadowing has been known, and ability to speak a word that I trust might be in season; for which unmerited mercy and condescension I desire to record my humble gratitude."

On the twenty-seventh anniversary of her marriage Sarah Rowntree recorded her sense of the abounding cause she saw for gratitude in the blessing it had been to her "to have such a partner through so large a portion of life, strengthening me in whatever is good, and contributing to my happiness every way. For such a union may I cherish the deepest gratitude to my Heavenly Father. May I strive more earnestly to discharge aright the duties of wife and mother, wrestle more in prayer for the Lord's help to perform these and other duties."

Six months after this entry, her husband's death dissolved the tender bond here referred to.

At the marriage of Joseph and Sarah Rowntree, Joseph John Gurney had preached from the passage in the Epistle to the Ephesians, where the Apostle makes the earthly relationship of husband and wife a type of the relationship between Christ and the Church. This lofty ideal of Christian marriage was illustrated with singular beauty in the married life of our friends. Their views of the object and aim of life were identical. They were united in entire agreement of religious faith and practice. All interests, joys, sorrows and duties, were shared by both. With differing mental constitutions, each contributed help to the other and received it in return. Sarah Rowntree would post her husband's ledgers, or consider with him the details of business management, as naturally as in later years she would share his considerations of large municipal affairs, or bring her judgment to bear along with his on the diversified concerns of the Society of Friends, or the multitudinous details of the administration of its institutions.

The same wide range of sympathy distinguished her relationship as a mother. When her children were very young, she took lessons from a drawing master, to help her better to amuse and interest them. As they grew to manhood and

womanhood their widening interests were made her own. When sorrows fell upon them, or her children-in-law, they were her sorrows, and her sympathy found expression in words and ways so wise and tender, that it was often felt the prophet had employed the most powerful of earthly similes when he promised to Jerusalem in the name of the Almighty:—"As one whom his mother comforteth, so will I comfort you."

At the time of her husband's death, Sarah Rowntree felt the bereavement to be so overwhelming that she says she feared she might lose her reason. It was, however, teaching to observe how her faith in the love and compassion of her Saviour sustained her. A few weeks after this event her memorandum book contains this entry:—

"*First month 27th, 1860.*—For several days past I have wished to record here the grateful sense which I have had of the goodness of the Lord to me, in sustaining me under my great and sore affliction, sometimes by giving me to feel His love and mercy to be very near; sometimes by the waves of sorrow seeming to be held back, so that they could not sweep over me; and sometimes by my heart seeming so filled and satisfied with the sense of the unutterable blessedness upon which

my beloved one has entered. How wonderful and how unmerited is the goodness of God to His poor creatures. May I be helped more implicitly to trust in Him, more entirely to love Him, and more faithfully to serve Him. I had thought of the 23rd of this month, my birthday, as one that would be very sorrowful to me, bringing so vividly to my mind my altered circumstances, and I wished that I might not remember it when the day came. The preceding evening I felt able after the Scripture reading, vocally to ask for a continuance of the Lord's mercy to us ; and going to bed with the love of God in my heart, I woke in the morning with one of the Psalmist's sweet petitions on my lips, and a sweet feeling of peace and comfort. I did not remember for a considerable time that it was my birthday, and when I did, it was not accompanied by any distress, but, I think, with more ability for enjoying the things around me than I have had since my great loss. What shall I render to the Lord for all His benefits ?”

For a time, Sarah Rowntree's health gave way under the shock she had sustained. But gradually it was much restored and she entered on the last division of her life, little supposing it would be prolonged for twenty-eight years,

with strong desires to occupy all the talents committed to her, according to her Lord's will. The entries in her private memorandum book became more frequent, and show that whilst her friends may have supposed she was living a quiet and uneventful life, it was in reality chequered by many sorrows and perplexities. All these were committed in confiding prayer to her God and Saviour. It is observable how very frequent are her records of prayer on behalf of her children, grandchildren, and near friends and relatives. To the extent of her strength, she attended such meetings of Friends as she was able, and was wont to maintain a very lively exercise of spirit, that gatherings, such as Women's Preparative, Monthly, or Quarterly Meetings, or conferences of Ministers and Elders, should be held "in the life," and "to the honour of Truth." She often took a vocal part in these meetings, sometimes in prayer, sometimes in exhortation, generally seeking to stir up her friends to greater consecration of life to Christ. In letters received at the time of her decease, the writers observe :—

"I cannot easily forget the interest with which I always looked forward to the possibility of hearing S. R's voice in our own Quarterly

Meetings, and the peaceful chastened tone that ever seemed to accompany her words."

"The friends in her own meeting must feel that she has left the memory of a beautiful example, in the words she often spoke to them, as well as in the brightness of the long life passed among them."

As long as her health permitted, it was a great pleasure to Sarah Rowntree to entertain large companies at her house, on the occurrence of Quarterly Meetings. At these times it was instructive to observe how anxious she was that her friends should not only share her hospitality as to outward things, but that those spiritual interests which are the professed objects of meetings for discipline should not be forgotten in the serving of tables.

Under date 1878, First month 27th, Sarah Rowntree writes :—"In the near approach of another Quarterly Meeting, I have longed that the Lord may own and bless us in the large meetings and in the social gatherings. Be pleased, O my Father in Heaven, to help me to watch and pray that I may not be so absorbed by domestic arrangements as to obstruct any little service Thou may have for me, or from receiving any instruction I might receive."

Again in 1886 :—" After a Quarterly Meeting is over, with all the labour of one kind or other that is involved, I am sometimes ready to ask myself, what, as regards my own house, does it all amount to ? Have the higher interests of our guests, the religious and the intellectual, had their place, as well as attention to the ordinary hospitalities of life ? In the social circle has God been glorified, and all avoided that would dishonour Him ? In the retrospect there may be much to humble, but still I do esteem these times of social and religious intercourse very highly,—in different ways they may be very helpful to us if improved as they ought."

As years passed and her children were settled in homes of their own, a time came when Sarah Rowntree had none of her own family to reside with her. She was wont to say, that when a young woman she had dreaded the loneliness of old age, but now that it had really come, there was no sense of desolation in her allotment, and, until failing health made it necessary, she objected to have a companion to reside with her. The company of her grand-children was greatly enjoyed by her. Separated from them by so wide a difference of age, she retained that freshness of spirit which enabled her readily to remember and

heartily to enter into the individual concerns of each. She was refreshed by the fun of childhood, and in many ways rejoiced to increase the happiness of her children's children. The secret of this cheerfulness in old age is seen in a memorandum like the following :—

“ *First month 22nd, 1876.*—My heart has seemed full this evening of the love of Christ my Saviour ; it does seem wonderful that one so utterly poor and unworthy should have such a sweet sense of nearness and access in prayer :—some may think my evenings alone are lonely, but oh ! far from it, when the Saviour condescends to draw near. What more can I ask or desire ? Oh to be deeply humbled under the feeling of undeserved mercy.”

In the latter years of her life, Sarah Rowntree was often confined to her house for many weeks and months. When well enough to receive the visits of her friends, she greatly enjoyed their society, and many were those who sought her company for sympathy in trouble, counsel as to earthly business or religious service, or for Christian fellowship. So numerous were callers, that it was sometimes difficult to find opportunities for all who wished to see her. It was striking how almost to the last she was wont to say, “ I

thought it very kind of —— to call upon me.” The combination in her character of the truest sympathy—often finding outward expression in flowing tears—with strength of judgment and spiritual faculties “exercised by reason of use,” made her so helpful to her friends. One of these writes :—

“She was such a true mother—in all lovingness and true sympathy, and possessed of the faculty of being able to place herself in the situation of another so completely, and to enter into the joys and sorrows of life as if they were her own.”

Another :—

“I think no one could visit her without going away better, and feeling the contrast between the atmosphere in which she lived and that of the world.”

We add a few sentences from another letter received after her death :—

“At times when all ordinary evidence seemed to fail, and one struggled hard for some proof positive that the spiritual life could really conquer the life of the world within and around, the thought of her has come like an anchorage from which there was no giving way. Her wonderful judgment, which seemed to give back to you

more on almost every subject than one could say to her even after a course of study, her clear discernment, and the evenness of her tender sympathy and love, must, under any circumstances, have won the admiration of all who knew her ; but above all she bore so unconsciously an ever-living witness to the higher life of the soul, whilst making all the time the quiet every-day life so warm and pleasant to all around her."

After a day of many callers, in the spring of 1879, Sarah Rowntree wrote :—

" This day there have been many callers, and near its close I have been pondering upon the effect of such association. It is very pleasant and interesting so to meet with those you love and for whom you feel a warm interest ; it seems to draw closer the bond of Christian fellowship, and keep the affections warm : but I also feel that there should be the endeavour to watch for opportunities to make such visits helpful to the highest interests of each. We seem to want more simplicity in speaking on religious subjects, by which our love to the Saviour might often be quickened. Lord, wilt Thou help me to live so near to Thee that I may be quick to perceive when I could say a word for Thee ? "

Sarah Rowntree made the last entry in her memorandum book Ninth month 8th, 1887, remarking, "Weakness and debility continue, though I get about the house. General decline of power is very evident, and very solemn thoughts are connected with it. Oh, I want to be constantly as in the presence of my Saviour, and through His mercy fitted for the last great change."

About six weeks after this entry our dear friend became more decidedly unwell. She however retained the brightness of her mental and spiritual faculties almost to the time of her death. She was in her sitting-room on the last day of 1887, and in the evening took a most affectionate farewell of her sons. In the course of the day she had been speaking very gratefully of the abounding kindness of her attendants, as well as of the love of absent friends and relatives who had sent flowers, cards, and other tokens of affection. Above all she testified to the sense of the love of Christ filling her heart, and staying her spirit amidst increasing bodily weakness. The next day—the new year's Sabbath morning—she was too ill to rise, and gradually sank into unconsciousness, from which there was no earthly awaking. "In green pastures," "beside the

still waters," were almost her last words before she entered the valley of the shadow of death, fearing no evil, for the Saviour she had so long loved was with her.

WILLIAM ROWNTREE, 44 24 5 mo. 1888
Sheffield.

ARTHUR RYLEY, 50 26 1 mo. 1888
Liverpool.

EDITH SADLER, 4 26 10 mo. 1887
Crosby, Maryport. Daughter of John and Hannah Sadler.

LUCY SALTER, 55 22 10 mo. 1887
Scarborough. Widow of William Henry Salter, late of Westleton, Suffolk.

CATHERINE SARGENT, 75 20 9 mo. 1888
Fritchley. Widow of John Sargent.

SARAH SATTERTHWAITE, 97 18 11 mo. 1887
Manchester. Widow of William Satterthwaite.

JOHN SCARR, *Limerick.* 67 18 11 mo. 1887

CHARLES A. SCOTT, 47 13 7 mo. 1887
Edgbaston, Birmingham. (This name appeared in the volume for last year.)

Charles Appleby Scott was the youngest son of John and Elizabeth Scott, of Birmingham. As a child he was of an impulsive temperament, but warm-hearted and loving, with much in his nature to strive against and overcome. He was

much influenced in his youth by one of the Birmingham Grammar School masters, and his religious impressions first showed themselves about this time. As he grew up, he took a warm interest in First-day school work and mission meetings connected with the Severn Street Schools, and was especially devoted to the Cross Street Mission, where he worked assiduously with the late Edwin Laundry, whose wise counsel was often helpful to him, both in business and in religious concerns.

He was married in 1873 to Jane, youngest daughter of George and Jane Harrison, of Bocking, Essex. Later in the same year he became alarmingly ill, and the effects of this remained with him ever after; but it was during this illness that his soul was brought nearer to his Saviour, and his many trials and outward afflictions seemed but to strengthen his faith.

It was very beautiful to watch his growth in grace, and the deepening of his religious feelings. Possessed of a warm and loving nature, he was ever on the watch to do a kind action for those about him, and it was seldom that he let an opportunity slip without speaking for the Master to those who came under his influence.

His unflagging interest in the various meet-

ings, both within and outside of the Society of Friends, was kept up pretty much to the time of his removal, often in spite of much weakness and weariness ; but on his return from a meeting he would often say, "What a blessed meeting we have had," and that he felt very much refreshed in spirit.

He was in the constant habit of retiring to his room for the purpose of prayer three times a day, and in this lay the secret of his happiness and deepening love to God.

As a business-man he was remarkable for his integrity and uprightness of character, often incurring loss himself rather than do that which seemed to him to be inconsistent with his Christian profession. He was not ashamed of his Lord and Master, and would often openly rebuke worldliness or selfishness in his business friends.

His last illness, which was long and tedious, was borne with great patience, and through it all it was his endeavour to advance the kingdom of God. During the last few weeks he was full of peace and joy and deep thankfulness, and only seemed waiting in happy expectation for his entrance into his heavenly home. When asked if he had any message for the members of the Cross Street Meeting, he said, "Tell them I

have been washed in the blood of Christ, though unworthy, *unworthy*."

He peacefully passed away on the 13th of Seventh month, 1887, aged 47 years.

ELIZA SESSIONS, 75 15 8 mo. 1888

Gloucester. A Minister. Wife of Jesse Sessions.

Eliza Sessions (*née* Shipley), was born at Shaftesbury, Eighth month 18th, 1813. Of her childhood there are no records extant. All her contemporaries who could have given any information are dead. There is every reason to believe, however, that God early touched her heart, for she grew up to young womanhood with His fear before Her eyes and His love in her soul. Her husband, to whom she was married when she was but twenty-two, never remembers her otherwise than as a consistent servant of Christ.

As the years of wedded life passed by she had many trials to contend with in regard to outward circumstances. The cares of a large family of children, who had to be brought up on comparatively slender means, also pressed heavily upon her. To her husband, in those days of anxiety, her unwavering faith was a continual comfort and support. Her older children well remember the solemnity that overshadowed the room, when they were sometimes admitted into

their parents' bed-chamber during their private morning devotions. They learned there whence came her power both to work and to endure. It was doubtless due to this habit of communion with God, thus daily cultivated, that she found strength and willingness to stand loyally by all consequences, when, in the earliest days of the Temperance reformation, J. Sessions became a total abstainer, and relinquished a brewer's agency which had considerably increased the sorely-needed income.

With a mind so sincerely set upon following the guidance of the Holy Spirit, it is no matter for surprise that she received in due time a call from the Lord to preach the Gospel. Yielding to the call, and following her Guide closely, she experienced an enlargement and deepening of her gift, and was recorded a Minister by Gloucester and Nailsworth Monthly Meeting about the year 1852.

The doctrine she preached was always Scriptural, and she never had unity with any but the "healthful teaching" of the old truths held by the Society of Friends. Whatever her immediate topic, it was sure to be based on the great facts of the New Testament. To her Jesus was emphatically the Word made flesh and dwelling among

men. She neither knew nor preached any other atonement for sin than Christ dying on the cross in the sinner's stead. She was clear and strong in her knowledge that the Son of God had risen again from the dead, and had shed forth the Holy Ghost to convince the sinner of sin and of judgment to come, and to dwell in the believer's heart as a refiner, sanctifier, and overcoming power.

But not only was she an acceptable and successful preacher. She was a true counsellor in private to many an anxious soul. Her sympathetic disposition and her practical common sense made her very welcome in those "family visits," which were more frequent formerly than they now are, and which she never omitted to pay when travelling with a certificate for the holding of meetings with Friends and with the public. She had a gift of the discernment of spirits, and was often greatly helped in speaking to the spiritual condition of others, both within and without her own family circle. Not unfrequently persons would come to her after the close of a meeting, to confess their troubles and secret faults, which they supposed she must have known, so clearly had she opened their state before their own inward eyes. Especially was she blessed during

her maturity in her wise encouragement of those who were young in the ministry.

She lived to see three of her children, and the widow of one of her sons, recorded as ministers. Sometimes, when holiday seasons brought them together in the old home, there have been the father (an Elder), and the mother, daughter and two sons, sitting side by side in the ministers' gallery of Gloucester Meeting-house. To the elder of these sons she wrote the following letter, which we insert in the hope that it may prove useful to some who are now, as he was then, in the expectation of being more widely engaged in his Master's service, yet trembling about taking the next forward step :—

“MY PRECIOUS CHILD,—I can never tell thee how much is in my heart of thankful rejoicing that a second time thou hast obeyed the voice of thy Lord, and spoken forth words of praise and love. Thy example, I cannot but believe, will have more effect upon the meeting than many words and warnings from us older ones. May'st thou ever cherish a simple, child-like spirit, a willingness to speak when it feels right, without that turning and tossing of the subject up and down in thy own mind, looking at it this way and that, and questioning whether it is the *right*

thing, until the proper time passes, and the offering itself loses very much of its brightness and purity. The fear of myself and of man has often caused me to do this, until the life (if there was any) has very much departed, and when I have risen it has been under much difficulty through my own want of simplicity. May my dear son never split upon this rock. That thou wilt have many discouragements and much humiliation I cannot doubt, but I believe this is for our safety, to keep us humble when God gives us a gift. . . . Another thing will perhaps be thy experience—it was largely mine—for *years* I think I spoke, and (except once or twice a Friend in the ministry might have encouraged me) out of my own family no one ever gave me a kind word, or said ought, either ‘Be silent,’ or ‘Speak.’ Yet I believe now I *had* the unity and sympathy of my friends; but there is seldom much readiness to extend the right hand of fellowship. But these things need not trouble us; the enemies of one’s own soul, which are both lively and strong, cause me to fear day by day; and on looking inward I am often led to query whether it is possible for one so faulty and inconsistent to ever rightly labour for the Holy One.

“THY LOVING MOTHER.”

By-and-by the Lord wanted her to travel through some parts of England, visiting Friends' meetings and families, and holding meetings with the general public. She was "not disobedient to the heavenly vision," and her friends had unity with her feeling of duty. Her first visit in the love of the Gospel was to the Quarterly Meeting of Warwick, Stafford and Leicester, in the year 1858, accompanied by her husband. In the chief towns the meetings were all largely attended. One of the most interesting was held in a circus at Birmingham. About 2,000 persons were present of the lowest and most degraded portion of the population. Sweeps, with their black faces, were there; soldiers, shoe-blacks, and a motley variety besides. Notwithstanding the rough elements of which it was composed, the meeting was orderly and solemn.

The companies of Friends in the country districts were found to be very small, and Eliza Sessions often felt much discouraged for their future. There seemed to be so little spiritual life or ingathering power among them, that only a prospect of extinction could lie before them. In one small meeting, afterwards closed, Friends made no proper arrangements to receive her, nor gave public invitation to any to meet her. In other

places she had to turn away from our own buildings, and avail herself of the proffered chapels and religious organisation of Wesleyan and other bodies of Christians in order to reach the masses, towards whom her heart was drawn forth. In some of the smaller meetings, however, there seemed to be a seed left among Friends which might have borne abundant fruit had her earnest counsels and exhortations been followed.

The following year she visited Dublin Yearly Meeting, attending the regular sittings, speaking in the meetings to which the public were specially invited, and holding more private ones at the residences of Friends, notably a large and profitable one at the late Samuel Bewley's. One little incident was related of her years afterwards by an English Friend who was also present, and which struck him as giving clear evidence of the divine source of her ministry, and of the singleness with which she obeyed the intimations of the Holy Spirit. During one of the meetings, while delivering an earnest address, all the matter of her discourse suddenly went away from her mind. "Under these circumstance," said our informant, "probably most preachers would have attempted to fill up the blank with words and ideas forced together for the occasion ; but Eliza

Sessions quietly sat down, and waited for the restoration of the lost message, which occurred afterwards, after a short and silent pleading with the Lord." We have been told that some were present who either doubted or depreciated the direct guidance of the Spirit in such matters, and who were a good deal struck by the circumstance. She always considered it was permitted for their benefit, though it was an extreme trial to herself.

In 1860, she received a certificate for travelling in Yorkshire, where also she diligently visited the families of Friends, as well as larger and smaller meetings.

Eliza Sessions' life was about this time sharply divided into two portions by a long and trying illness, lasting for about two years. She endured deep and fiery baptisms of soul, but came forth a brighter Christian than ever, with broader charity, more tender sympathy, less of sectarian narrowness, and more assurance of knowledge, faith and hope.

Shortly after her recovery her Monthly Meeting again granted her a certificate for public service. Her mission this time was to other denominations of Christians than Friends throughout the county of Gloucester. In the visits then paid by her the power and unction of her min-

istry were such that many are still living in the Forest of Dean, and on the Cotswold Hills, who speak of the blessing she brought them. The rough colliers and miners of the Forest, and the shepherds and ploughmen of the hills, alike crowded to the chapels when she was known to be coming. In some of the buildings the company was so large (many listening through the opened doors and windows), and the heat so great, that the walls and floors were covered with moisture "as though they had been mopped;" on one memorable occasion the meeting lasted fully two hours, and even then the throng of eager worshippers was loth to depart, the power of the Lord was so manifestly present with them to heal and stimulate.

Excepting one visit to the Eastern Counties, Eliza Sessions did not again travel from home as a preacher. As age and infirmities increased, the leadings of the Holy Ghost took her in a new direction; and it was then laid upon her heart to commence the rescue work among the "Friendless and Fallen," with which her name has been so closely associated for some twenty years. The annual reports of the Institution which she founded and conducted so successfully are too familiar to our readers to need even summarising

in this place. It is enough to say that scores of young women are to-day living virtuous and Christian lives, who must have been among the lost, but for the providence of God leading them to become inmates of the Gloucester Home of Hope.

The end of Eliza Sessions' useful life was sudden. Though she had been failing for some time, no immediate danger was apprehended. She was at Teignmouth with her husband and daughter when the summons came. She was out walking, though with some difficulty, on the Monday; on Tuesday was taken seriously ill, and on the Wednesday departed to be with Christ. An upward glance and look in her eye, as though seeing heavenly things that were not revealed to others, was the only sign vouchsafed that she knew the time of her departure was at hand. No loving words uttered to bystanders cheer the bereaved with their fragrant memories. Better, however, than the fragrance of death-bed sayings is the incense of a holy life. The fruits of the Spirit, brought forth among the common places of every-day; loving deeds prompted by Christlike sympathy for the wayward and out-cast; wise and winning appeals to sinful souls to come unto Him who loved them and gave Him-

self for them ; these are the testimonies that convince the world of the reality of religion, and the blessedness of walking with God.

The funeral at the Gloucester Friends' Burial Ground at Grey Friars was very largely attended by townspeople, notably by those of the labouring classes, among whom she had laboured at the Park Street Mission and elsewhere. For a week afterwards the grave was heaped with the wreaths of the well-to-do, and the cottage-garden posies of the poor, who had but this way of showing their sorrowful love for her whose presence they will long miss from among them.

CHARLOTTE ELIZABETH SHACKLETON,

46 10 12 mo. 1887

Lucan, Dublin. Wife of Richard Shackleton.

ROBERT W. SHAW, 32 19 4 mo. 1888

Harrogate.

ARTHUR SHEMAELD, 41 18 9 mo. 1888

Northampton.

ABRAHAM SHIELD, 79 5 8 mo. 1888

Burnlaw, Allendale.

MAJOR SHOUT, 72 23 8 mo. 1888

Darlington.

SUSANNA SIKES, *Cork.* 82 27 8 mo. 1888

Widow of Robert Cherry Sikes.

- WILLIAM FISHER SIM, 65 22 11 mo. 1887
Southport.
- JOSIANA SMEE, 52 14 7 mo. 1888
Enfield. Widow of Sylvanus Smees.
- ELLEN SMITH, 52 27 12 mo. 1887
Clifton, Bristol.
- GRANVILLE SMITH, 41 17 3 mo. 1888
*Copperfield, Peak Downs, Queensland, formerly
 of Bocking, Essex.*
- GEORGE SMITHSON, 66 6 8 mo. 1888
Edgbaston, Birmingham.
- ANN SNOWDEN, 91 5 2 mo. 1888
*Edgbaston, Birmingham. An Elder. Widow
 of John Snowden, of Bradford.*

Ann Snowden was the daughter of Samuel and Ann Bentley, of Sheffield, and was born on the 29th of Seventh month, 1796. Deprived by death of her mother when about two years old, and having no brothers and sisters living, she became the especial care of her father, of whom she always retained the most affectionate remembrance. When about nine years old she was sent to York School, and among other letters from her father, carefully preserved, is one addressed to her whilst there, in which, after telling her he hopes soon to meet her in Leeds at the Quarterly Meeting, he concludes: "I

request thee to be obedient to thy governesses, loving to thy schoolfellows, and in every way to behave thyself as becomes a good girl ; this will make thee esteemed by all who know thee, and be a lasting pleasure to thyself ; 'twill be the greatest pleasure I can feel." It was not, however, for long that she was to have the watchful care of this beloved parent; for when she had been at school about a year he was very suddenly taken away. When engaged in conversation with a friend, and smiling at a remark made by him, he expired in a moment. This sudden bereavement was a great trial to her, and she keenly felt being left so lonely ; yet there is no doubt but that it tended to deepen her religious feelings, and led her to trust more in her Heavenly Father's guidance. In after-life she was often led to commemorate His goodness in having so watched over and provided for her.

A few months after her father's death she returned to the school at York, which for seven years became her home. She was kind and affectionate towards her schoolfellows, especially towards new-comers, and was much beloved by William and Ann Alexander who then had charge of the school.

Whilst at York she formed many life-long

friendships, some of them lasting over seventy years.

After leaving school her home was for some years at Rawdon, where several of her relatives resided, until, in 1823, she was married to John Snowden of Bradford. She found here a sphere of increased usefulness, though from delicate health she was often much confined at home; and, being naturally of a retiring and diffident disposition, she shrank from public service; yet she took a warm interest in the work of others, and in ministering privately to any who were in need of counsel or of help. For many years she acceptably filled the office of Elder. She joined heartily in the first movement in the Temperance cause more than fifty years ago, and retained an unabated interest in it through life.

In 1850 she was called to part with a beloved daughter, and five years later she had also to resign her husband. These trials were borne with Christian meekness and submission to the Divine will, and stimulated her to more active sympathy with the suffering and afflicted. Referring to the loss of her husband, she says, "And now that he has left me behind for a little time longer, I desire not to idolise the creature, but that I may unreservedly give my heart to the

Lord. May His grace still abound to us, so that we may meet in heaven."

In 1862 the last link to her home was severed by the death of her son, in typhoid fever; and it seemed best that she should remove to Birmingham, to be near her only remaining daughter. Here she spent the remainder of her days in peaceful quiet, enjoying intercourse with new-found friends, and keeping up correspondence with old ones. She was indeed lovely in character and in person, and the peacefully sweet expression of her countenance bore witness to the peace that reigned within. Her humility was very striking, and her tender and loving spirit often brought comfort and cheer to her friends. She was one of a band of excellent and gifted women, others of the group being Eliza Hack, Esther Seeborn and her sisters, and Margaret Marriott, the brightness and beauty of whose lives and characters will live long in the remembrance of those who knew them.

Ann Snowden's life was lengthened out much beyond her expectation, and though constantly looking forward to the end, her enjoyment of the present life was not lessened, nor her interest in caring for others, and in what was going forward in the world. Her intellect remained clear with

advancing age, and, though she often mourned her want of faith and faithfulness, her abiding feeling was one of thankfulness for abounding mercies, and quiet trust in her Saviour's love.

Her last illness was short—a chill brought on congestion of the lungs, which soon reduced her feeble powers, and she sank peacefully away.

ELLEN SOUTHALL, 68 2 11 mo. 1887

Birkenhead. Wife of Thomas Southall.

HUBERT JOHN SPENCER-BELL,

19 25 4 mo. 1888

Devonshire Place, Westminster. Son of the late James and M. A. Spencer-Bell.

ALFRED STAPLETON, 31 4 11 mo. 1887

Walham Green.

OLIVER STEED, 60 19 5 mo. 1888

Baldock.

CHARLES STURGE, 86 1 5 mo. 1888

Wribbenhall, Bewdley.

GEORGE STURGE, 90 14 4 mo. 1888

Sydenham.

MARY SUTTON, 89 9 5 mo. 1888

Stanwix, Carlisle. Widow of Clement S. Sutton.

LEONARD SWAN, — 22 12 mo. 1886

Altrincham.

AMY TAYLOR, 7 30 4 mo. 1888
North Shields. Daughter of William and
Hannah Taylor.

ANNETTE JANE TAYLOR, 25 27 3 mo. 1888.
Malton. Wife of Frederic Taylor.

Annette Jane Taylor was the daughter of Edward and Annette Fry, of Ipswich, where she resided till her marriage.

Called at so early an age—in the bloom of her youth, loving and beloved—to lay down her mortal life, we cannot but think that it may be instructive to those who may remain a little longer, to bear testimony to the grace of our God to this dear young sister, drawing her to Himself and making her a living witness for Him.

In youth she was led to her Saviour, and as she grew up she manifested the calm and gentle demeanour which becomes the disciple of Christ, and which so endeared her to those by whom she was surrounded. She had a strong will, but she learnt to yield it to her Lord, and to commit her way unto Him ; so that, as the years passed, she was found walking in His fear, and bringing forth the fruits of the Spirit in her intercourse with others.

She became an earnest worker in the First-day School at Ipswich, and in other ways was

concerned to do good to others and to speak to them of her Saviour. It was in 1879, when about seventeen years old, that she entered the school as a teacher, beginning with seven women in her class. When she left it in 1887 it numbered 107 members. Her influence lives to-day in the homes of many of these women ; she had a large gift of sympathy ; and, young as she was, entered into their trials and difficulties in a remarkable way. Nor was her influence confined to the women's school : remarks made by her at the evening mission meetings are not unfrequently found to be remembered by one and another of the scholars ; and when she married and left the neighbourhood, she was not only missed by her own class, but by the school at large.

In the Fourth month, 1887, she was married to Frederic Taylor, of Malton. On the morning of her marriage, when ready for meeting, she asked her mother to kneel with her ; and prayed, as near as can be remembered, in these words :—" Dear loving Heavenly Father, I ask Thee to take all thoughts of self, dress, and the world away from me to-day, and let us at meeting realise that Jesus is present with us, and that we may serve Jesus only, all our lives, whether they be long or short."

Referring to this prayer, a friend at Malton writes :—" To us comes now for the first time the knowledge of the utterance of such a prayer as this ; but, as soon as A. J. T. came amongst us, we had abundant proof that it had been no empty petition, for it was evident to us all that she sought to do her Father's will."

Her quiet, sympathetic interest in the work found in her new sphere, quickly called out a loving response from the hearts of those with whom she associated. From letters received after her death, it is touching to find how completely she had won the affection of those with whom she had met but once or twice. Very helpful was the part she took in the adult school and in mission work ; her simple, loving words are still treasured in many grateful hearts.

After eleven months of happy married life the summons came. It came to one who had been anxious to glorify God in her life here, whether that life were to be " long or short ;" and it found her ready. On leaving the sitting-room the last evening that she spent downstairs, she turned at the door, saying, " I must look again around this room where so many happy days have been spent ; I may never see it again." A few days before the end she said to her husband,

"I think I shall be spared to you a little longer ; but God knows best."

After a week of illness, accompanied by much suffering, which was borne patiently and without complaint, her friends were suddenly made aware that her time on earth was nearly ended. On her mother making this known to her, her only anxiety seemed to be that her husband might be sent for. Before many more hours had passed away she had entered into rest, without a fear or a murmur, having taken leave of the watchers at the bedside, and exhorted them not to weep for her. No terror of death was there ; it was difficult to realise that her gentle spirit had really fled as she "fell asleep in God."

Whittier's poems had long been of great help to her ; her own mark is opposite some of the words quoted below, words which may well be remembered in connection with a life like hers.

"Alone unto our Father's will,
One thought hath reconciled ;
That He whose love exceedeth ours,
Hath taken home His child.

"Fold her, O Father ! in Thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and Thee.

“ Still let her mild rebuking stand
Between us and the wrong,
And her dear memory serve to make
Our faith in goodness strong.”

HENRY TAYLOR, 59 15 1 mo. 1888
Malton. A Minister.

Henry Taylor was born at Malton in 1829, and was educated at Ackworth School. Whilst there he was much helped by the teaching and friendship of J. S. Sewell, then one of the younger masters.

After leaving school at an age which would now be thought very early, he spent some years at business in Malton, Scarborough, and York; and about 1853 commenced on his own account at Malton, afterwards taking over the business carried on by his father.

A narrow escape from drowning at Scarborough made a deep impression upon his mind, and from the time of his settling finally in Malton, he was frequently working in the Temperance cause, speaking at village meetings, and helping in other good work which came in his way.

In 1855 or 1856 he joined with others in forming the “ Malton and Norton Town Mission,” an association which has continued ever since, en-

listing the help of Christians of all denominations. His earliest special work in connection with the above consisted in visiting, in company with another member, some local horse-training stables, to hold meetings with the jockeys. The meeting-place was a large underground saddle-room, and on one occasion the two were locked in and pelted with stones and dirt through a skylight. At another time some bags, apparently of potatoes piled in one corner, began to roll about the floor during the singing of a hymn. But these experiences were in the early days.

About this time also H. T. began a mission meeting on Thursday nights for the very poor, and such as were ashamed to attend the regular places of worship. Later, meetings were also held on Sundays, and these still continue to be held.

In 1858 H. T. married Elizabeth Rown-tree, who, with four sons and two daughters, survives him. About this time he passed through much conflict on some doctrinal matters, was troubled at finding so little spiritual help amongst Friends, and almost felt that he must leave the Society. This, however, he was restrained from doing ; and in 1861 he first spoke in Malton Meeting, and from that time to the day preceding his death, he supplied to others as he was com-

missioned, and to the full of his ability, that food of which he had so deeply felt the need himself. He was recorded a minister in Fifth month, 1870, much to his own surprise, and rather against his wishes at the time ; but afterwards, and especially when from home, he found the fact helpful. He says, "I feel myself unfit for the office, yet my Master does graciously help me, and I trust I may be preserved from hindering the blessed cause, and be made a blessing to others."

H. T. sat for several years on the Local Board of Health, and was connected with other public bodies. To the last he was a moving spirit in the Temperance Societies, and in the Town Mission, and a frequent and appreciated visitor at the adult school.

He took a very active part in Society business, was regular in attendance at Monthly and other meetings, and was one of the foremost workers in connection with the re-opening of closed meeting-houses in the locality. For many years he held a monthly service with the inmates of the workhouse.

Though a successful man of business, and diligent in it to the last, it was increasingly noticeable during his latter years that merely

business matters did not usurp the first place in his attention. It may with truth be said that his daily aim was to be about his Heavenly Father's business. His last cottage-meeting, held a few days before his death, seemed to have been a specially blessed time ; his own face shone as he returned home, and some of those who had been present, little thinking it was the last time they would meet with him, said that "they had almost been in heaven."

His end came with great suddenness. He had been at business as usual for most of the market day, had a quiet evening with his wife, and retired, so far as was observed, in his usual health. He awoke about midnight, feeling some discomfort, which was soon allayed, and then he slept never to wake again on this side the veil.

His funeral was very largely attended by a gathering representative of every sect and party. Many testimonies were given, some from unexpected quarters, of appreciation of his honest, earnest, and unostentatious Christian life.

The following extract from the letter of a near relative may close this imperfect sketch. "Sometimes perhaps his life" (the early life is here alluded to) "has looked too much of a sacrifice : but can we judge? Could his bright cheerful

helpfulness in these later years have been so conspicuous, had he not tasted largely of the discipline of trial? And is it not our greatest happiness to believe that, following thus in the footsteps of Jesus Christ on earth, he was being trained for the higher service, and the glorious fulness of blessing in the after life—the life of perfected knowledge and of love, for which we long?’

“Also we must feel thankful for the comfort and enjoyment which our dear one tasted of even here; and will not his example and his memory help all those who were dear to him, however sorrowfully his loss may be felt? Such a life tells so much; and while many people are perplexed with problems, it stands, by the help and blessing of God, as a witness which cannot be set aside.”

LUCY TAYLOR, 81 15 1 mo. 1888
Rathmines, Dublin. Widow of John Taylor.

SARAH TAYLOR, 62 28 6 mo. 1888
Halstead. Wife of Martin Taylor.

ANNIE TEMPLE, 37 15 7 mo. 1888
Christchurch, New Zealand. Wife of Joseph Temple.

ELIZABETH THISTLETHWAITE,
Havces. 77 1 1 mo. 1888
 Wife of Simon Thistlethwaite.

SARAH THISTLETHWAITE,

Redland, Bristol. 77 6 4 mo. 1888

Widow of Richard Thistlethwaite.

MARY HOOPER THOMAS, 69 30 1 mo. 1888

Manchester. Wife of Frederic Thomas.

RICHARD THOMPSON, 77 20 5 mo. 1888

Gainsborough. A Minister.

Though not so well known as some, and unable for some years past to go much from home, yet we feel that we can hardly pass over the life of Richard Thompson without a brief notice.

He was the son of John and Jane Thompson, and was born at Hawes, in Wensleydale, in 1811. After his birth his parents removed to Kendal, where their exemplary Christian lives are still remembered. A short time before his marriage he settled in Whitehaven, but subsequently removed to Gainsborough, where he spent the remainder of his life.

As his mind was more and more brought into subjection to the yoke of Christ, he became zealous for the prosperity of His truth, and before his own acknowledgment as a minister he was indefatigable as the companion and helper of others. The efficient service which he rendered to the late John Hodgkin, Edward Backhouse, and others, in their Gospel labours in Lincoln-

shire and some of the neighbouring counties more than forty years ago is still remembered.

His ministry was at once simple and practical, tender and persuasive. Love reigned in his heart. His whole deportment was a living illustration of the "joy and peace in believing ;" and the unspoken lessons of his daily consistent life have left a memory behind that will not readily be forgotten.

Owing to weakness at the heart, his sleep, in the latter years of his life, was often interrupted, and for many months before his death he was unable to lie in a natural position ; but his patience was very instructive ; he was never heard to complain, and would often say, in answer to inquiries after his health, "Oh ! I have had such nice sleep, I have so much to be thankful for !" And on retiring to rest, if anyone said, "I hope thou wilt get a good night," his reply would be, "Yes, my dear, I hope we all shall." Thoughtfulness for others was a marked feature of his character. He never desired good for himself alone.

His habitual cheerfulness during his long confinement to the house, in his last winter and spring, was very teaching ; he bore it without a

murmur, though naturally of an active, energetic temperament, and always seemed full of gratitude for the blessings he still enjoyed. He read much during this time, and also greatly appreciated hearing reading, but was ever careful not to impose this as a burden on others.

His Christianity was of that happy order which commended religion to all around him. His room was always brightened by his kindly, loving, genial spirit.

He was at meeting on the last two meeting days preceding his death, and on one of these he spoke very impressively, and returned thanks for the privilege of being able to be present. He purposed attending again on the following First-day, but before the hour came round he had quietly and peacefully fallen asleep in Jesus, and joined that great and more blessed meeting of the Church triumphant in Heaven, who "have washed their robes and made them white in the blood of the Lamb." He died on the morning of First-day, the 20th of Fifth month, passing quietly away in sleep. Thus was fulfilled his often-expressed wish, "I should like to die in harness." His attitude had long been that of one who waited for the coming of his Lord.

He was held in high esteem by his fellow-

townsmen, who often sought his advice, and who testified their respect by attending his funeral in large numbers, business being suspended for the time.

THOMAS TRIPLOW, 60 14 7 mo. 1888

Chatteris.

CAROLINE L. TYLER, 29 26 10 mo. 1888

Stoke Newington. Daughter of Ellen and the late James Tyler.

C. L. Tyler passed away after a few weeks' illness, leaving a comforting assurance to those who mourn her loss that she has gone to dwell with her blessed Redeemer, for whom she had worked in a quiet unassuming way. One night, early in her illness, she sang in a clear voice the hymn, "Safe in the arms of Jesus," and, turning to her mother, said, "That is where I am." Throughout her illness she showed great patience, and thoughtful care for her beloved mother, and those who waited on her.

MARY UNTHANK, 83 2 11 mo. 1887

North Shields. Widow of George Unthank.

EMILY G. UPRICHARD, 35 26 10 mo. 1887

Gilford, Moyallon. Wife of Henry A. Uprichard.

JAMES WADHAM, 77 27 4 mo. 1888

Darlington.

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|--|----|----|--------|------|
| JOHN WALFORD, | 85 | 8 | 8 mo. | 1888 |
| <i>Neithrop, Banbury.</i> | | | | |
| ELIZABETH WALKER, | 77 | 25 | 3 mo. | 1888 |
| <i>Darlington.</i> Widow of Joseph Walker. | | | | |
| MARY WALKER, | 84 | 7 | 10 mo. | 1887 |
| <i>Rastrick.</i> Widow of Samuel Walker. | | | | |
| SARAH WALKER, | 83 | 21 | 2 mo. | 1888 |
| <i>Bradford.</i> A Minister. Widow of Thomas Walker. | | | | |

“Did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which He promised to them that love Him?”

These words find an apt illustration in the character and experience of Sarah Walker, who in a life sometimes marked by a struggle with poverty, with very little advantage as to education, and but little known beyond her immediate surroundings, was yet rich in faith in the Lord Jesus Christ, and was made a helper, a teacher, and a comforter to many in humble life, as well as to some whose social advantages far exceeded her own.

About the year 1866 she composed an autobiography, from which most of the statements contained in this account of her are gathered. She was born in 1804, at the village of Bradley,

near Skipton, and was the daughter of John and Ann Curren, pious people belonging to the Methodists. Their family was very large, thirteen sons and daughters living to maturity. S. W. says :—"When I was about nine years of age, I went to hear a Methodist minister of the name of Thomas Barrett, who preached a sermon on the text, 'What shall it profit a man if he gain the whole world and lose his own soul?' and he placed it before me in such a light, that I wept bitterly, and my mind was very much wrought upon. I used to retire and pray in private; but by not attending to the drawings of the Spirit I grew careless. About that time I went out to service, and had many difficulties to contend with in getting to chapel on First-days. My master was a well-to-do man, and wanted me to do a deal of unnecessary work; but I managed to get out sometimes, and the Lord in His mercy kept me near Him, so that I did not get very far astray. . . . When I was nearly nineteen there was a revival, and many young people began to be thoughtful about their souls' safety. I was in great distress of mind on account of sinning against light and knowledge; I felt as if I was going down to hell with a light in my hand; and I wished I was a dog, or anything but an account-

able being. At this time a travelling preacher came to our village, and preached a sermon on the text, 'Sirs, what must I do to be saved?' Before the meeting I had some conversation with him, and he saw how it was with me, and said, 'The Lord in His mercy is ploughing you deep, that seed may be sown and not wither so soon.' Whilst he was preaching many passages seemed to apply to me: one was, 'I will cast thy sins behind my back, and remember them no more to thy condemnation.' I claimed it for myself, and light gradually dawned on me, so that I was like the man who began to see men as trees walking. From that time, for a good while, I went on very smoothly and comfortably."

Sarah Curren was married to Thomas Walker in 1824. He had been brought into serious thoughtfulness at the time of the revival alluded to above. In a few years they were surrounded by a family of young children, and S. W. felt very deeply her responsibility in having them to train for time and for eternity.

S. Walker's first attraction towards Friends resulted from her attendance, when about twenty-four years old, of a meeting held at Skipton by the late Martha Thornhill and a companion, at which she was led to see the value of "silent

waiting and watching, and not being carried away with words;" and from that time she became more and more dissatisfied with singing in public worship, "feeling that not one hymn could be sung in which *all* could unite." Shortly afterwards, she says, "I heard a preacher deliver a sermon which I afterwards found he had learnt by heart, as we had it in our own house, in a book written by John Wesley. This made me begin to feel very much dissatisfied with man's preaching, unless he was rightly called." Whilst under these convictions, she was visited by a Friend, who told her that he believed if she was faithful to the teachings of the Holy Spirit, she would become a Friend; and she then resolved, if she should ever have the opportunity, that she would become a regular attender of Friends' meetings.

Thomas Walker was a wool-comber, and obtained his work at Keighley, whither he had to walk, a distance of nearly eight miles, to fetch the wool. When trade became more prosperous in 1841, thinking it desirable that he should be nearer to his work, they removed to Bradford. There the desired opportunity of attending the meetings of Friends was embraced, and S. Walker very soon severed her connection with the Wes-

leyans, and in 1856 was received into membership with Friends.

About three years after their removal to Bradford, Thomas Walker died, leaving his widow comforted with the assurance that all was well with him, but leaving her also to care alone for her family of children. It was not long before they became very poor, and S. W. was compelled to become for two years a recipient of parish relief. She says, "At one time during our distress, I was two whole days without anything to eat; but God, who cares for the sparrows, cared for me, and sent me relief. David Smith, not knowing of our poverty, called on me and gave me five shillings, which relieved our present wants. I might have gone on credit, but I knew how difficult it is to get debts paid with a family of young children, and I have always thought that getting credit is *down hill* work, but getting out of debt *up hill*." Eventually she felt herself directed by a dream to take a small coal store which was for disposal in her neighbourhood, and was able by care and diligence to clear herself from all indebtedness and to provide for her family.

About the year 1849, S. Walker began to feel herself called to speak in the meeting, which

she attended on week-days as well as on First-days : but, as so many others have done, she yielded to the fear of man, and held back from obedience. How could she, in her simplicity and ignorance, "speak amongst a learned people"? So she reasoned ; and so reasoning withheld obedience to the Spirit's prompting, until she was brought into great darkness and oppression of soul, under which her health broke down and she became very ill. In this time of distress, as she says, her cry was "'Lord what wilt Thou have me to do?' Then I saw that to make a building complete, the fillers were required as well as the front stones, and I yielded that what the Lord required of me I would do. From that time I began to recover." Shortly afterwards she again felt drawn to offer prayer in meeting, and her obedience brought peace and comfort to her heart.

S. Walker's utterance was always marked by the broad vernacular of the West Riding of Yorkshire, and there is no doubt but that the prayer above alluded to was a little startling to some who heard it on this account ; nevertheless it was surely a mistake on the part of a woman Friend, who after this, her first act of public obedience to the call of her Lord, requested that

she would not again offer prayer in meeting. Under discouragement at this rebuff, S. W. for a long time kept silence in meeting, and again fell into spiritual darkness and distress, until the words of Jesus, addressed to Peter, were powerfully impressed upon her mind, "Lovest thou Me more than these? Feed My sheep;" and she was strengthened again to obey the call of the Lord; and after some years she was recorded as a minister by her Monthly Meeting.

In her public addresses and prayers, which were usually brief, the homely and untutored language which she employed was overlooked under the deep earnestness and reverence with which she spoke, and her words often brought strength and comfort to those who heard them. But it was not in public only that she was thus made helpful to her friends. She loved to see them in the quiet of her own humble home, when, in her later years, she lived with her son Charles, to speak with them of the goodness and faithfulness of the Lord, and to join with them in prayer at the throne of grace. "Thou must not reason," she would sometimes say to one of them who loved to visit her, and whose spirit was often sorely burdened and cast down, "Thou must not reason, but trust in the Lord for ever,

for with Him is everlasting strength ;" and many a time did her friend leave her, feeling comforted and refreshed by her loving words of cheer.

From quite early life she had been a diligent visitor of the sick, and she says that when about fifty years of age, it had long been her desire to make it her daily occupation to visit the fatherless and widows, and to be a light to the blind ; and now the Lord in His mercy granted her desire. A person who had been employed by the late John Priestman as a distributor of temperance tracts and literature, relinquished his post, which was offered to her and gladly accepted. She was thus relieved from the laborious work of her coal store, and entered upon her new and more congenial employment, which brought her abundant opportunities of pleading with the careless and with sinners, that they would think of their eternal interests, and listen to the glad message of the Gospel of the Lord Jesus Christ ; of sitting by the bedside of the sick and dying, praying with and for them, and pointing them to that Saviour in whom all her own hopes rested ; and of speaking words of comfort and cheer to the bereaved and desolate. Many were the interesting cases which came

under her notice ; to some of them she was led providentially, as she sometimes went out "not knowing whither she went." Often was she sent for in haste in cases of accident or serious illness, the people saying they would rather have her to see them than "the minister." And to not a few she was made by her Lord an effective messenger of life and peace.

For many of the later years of her long life Sarah Walker was confined mostly indoors, in very feeble health. She, however, continued to take a warm interest in everything affecting the welfare of her friends and their meetings, and gladly welcomed the younger ones who called upon her, and such as were engaged in the work of the schools and mission meetings ; seeking to cheer and encourage them to go on hopefully and trustfully ; telling them that though she could not be present with them, she could and did pray for them, that they might be guided aright ; and sometimes quoting a favourite verse from Wesley's hymn-book :—

"What now is my object and aim ?
What now is my hope and desire ?
To follow the heavenly Lamb,
And after His image aspire.

My hope is all centred in Thee ;
I trust to recover Thy love ;
On earth Thy salvation to see,
And then to enjoy it above."

- During her last two years memory began to fail her, but her favourite passages of Scripture, especially the tenth chapter of Romans and the eighty-fourth and ninety-first Psalms, were kept constantly within reach of her couch. She never lost her hold on the things of the heavenly kingdom, and often repeated the lines :—

" Abide with me ; fast falls the eventide ;
The darkness deepens ; Lord, with me abide."

As her last days drew on she requested her friends to pray for her, that she might be patient and resigned, for she was waiting and ready for her Lord to come. Her heart seemed filled with gratitude to her Heavenly Father. " Lord, what is man that Thou art mindful of him ? " was often on her lips. Her end was peace, perfect peace ; when she could speak of little else than the goodness of her God and Saviour. Her last words were, " Come, Lord Jesus, come quickly ; " and very soon she fell asleep in Him, and, as we cannot doubt, was satisfied in her new awaking, with His likeness.

ELIZABETH WALLIS, 52 13 1 mo. 1888
Southampton.

MARGARET H. WALLIS, 35 4 12 mo. 1887
Southport. Daughter of Hannah and the late
Arthur Wallis.

It is with no thought of drawing up a formal memoir that the following lines have been penned; but it has seemed as if a short description of the life of one heavily weighted with physical deprivation and weakness, and yet pervaded with peaceful and even joyous submission to the Divine will, would further the honour and glory of Him whose great and all-powerful love alone makes such lives possible, and whose strength is indeed made perfect in the weakness of those who trust in Him. Also it is hoped that this short sketch may bring a word of comfort to some who also are set aside to suffer the discipline of weakness, reminding them that there is work even for them to do, for that they "also serve who only stand and wait."

The subject of this notice, Margaret Hannah Wallis, was born at Brighton in 1852, but while still young she removed with the other members of her family to Southport, where the rest of her life was spent.

It was at about the age of fifteen that the

earliest symptoms of defective sight appeared ; but so slowly did the shadow spread that it was not until some eight or nine years later that it became evident that it was the Father's will that the darkness that shrouded her should be complete.

Although she had yielded her heart to a Saviour's love while still in the early dawn of a beautiful and unclouded girlhood, yet He had many lessons still to teach her of His love and all-sufficient grace, ere she was able in full and joyful submission to recognise that His will was "good and acceptable and perfect."

She derived much help and blessing from the Keswick Conventions, being able to attend several of the earlier gatherings in that beautiful and favoured spot. There, like so many others, she realised something of the "fulness of the blessing of the Gospel of Christ." Her sweet face, with its peaceful and satisfied expression, was an index to the inner spiritual growth.

The subject of Faith Healing was brought under her consideration about this time, and very earnestly did she endeavour to find out what might be the Lord's will for her in this matter. It may be that there is much yet to be revealed in connection with this subject, ere we can feel

that we have been led into all truth concerning it ; yet it is to be regretted that the somewhat crude views held by its early propounders were suffered to disturb the peace of many an afflicted child of God. In this case, after a long period of patient waiting, M. H. Wallis was brought to see that her Father in love withheld the answer to her prayer for sight ; and, although the disappointment was keen at first, yet as time wore on, once more her peace flowed as a river ; and, with spiritual senses exercised by reason of use, she bravely and patiently gave up the hope of ever being again able to see.

Gradually, to total blindness was added great weakness and frequent suffering, so that often for months together she was unable to rise from her couch. Long before this she had been obliged to give up teaching, for which profession she had been trained. Still in many ways she could guide and influence the young by whom she was surrounded in the school conducted by her mother and sister, and she was fond of practising the younger girls in reading aloud to her. There are those now who can trace their first thoughts of good to a word in season spoken when they "went to read to Miss Margaret." Indeed, many testimonies have been given to the helpful influence

of her gentle, Christ-like life, and sweet, unselfish disposition. Her bright, unfailing interest in everything around her was very noticeable; and in watching her speaking countenance, lit up with animation and interest, it was often difficult to realise that she was blind.

Although unable to exert herself actively, yet she derived much pleasure from various sorts of handiwork, with which her deft fingers were constantly occupied. This gift, humble as it may be considered, was yet improved to the utmost, and she was enabled by it frequently to raise considerable sums of money for various good works in which she was interested.

In 1886 a severe attack of rheumatic fever entirely prostrated her strength, and it seemed as if she could not rally from the excessive weakness. However, she was given back to her loved ones for a season; and although she felt it somewhat hard to be brought so near to the golden gates and not allowed to enter, yet life had still much sweetness for her; and for more than two years longer she continued to preach eloquent, if silent, sermons, on the peace and joy of a consecrated life, and a will in unison with the "Will that governs the Universe."

Her blindness and physical weakness made

writing very distasteful to her, and habitual reticence on the highest subjects prevents the secrets of her inner life from being revealed. But it was in her life more than with her lips that she showed forth her Saviour's praises, and few came into contact with her without feeling impelled to drink of the "secret source of every precious thing," from which she so manifestly drew her strength to suffer and be strong.

It was in the late autumn of 1887 that symptoms of what proved her last illness showed themselves, and this time she could not rally. A deep unconsciousness brooded over her for the last few weeks, and prevented all farewell words. But words were not needed; the perfect peace of her countenance while passing through the dark river that divides the here from the hereafter was sufficient testimony that she "felt the bottom and that it was good."

In witnessing such a departure, sorrow was indeed swallowed up in deep and sacred joy that the Saviour "had seen of the travail of His soul, and been satisfied," in this dear child of His; while as for her, we may reverently believe that, saved by her Redeemer's love, her eyes, so long closed to all earthly things, now "see the King in His beauty, and behold the land that is very far off."

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|--|----|----|--------|------|
| EMMA WALTON, | 83 | 3 | 9 mo. | 1888 |
| <i>Bishop Auckland. An Elder. Widow of Christopher Walton.</i> | | | | |
| MARY ANN WARDELL, | 69 | 13 | 4 mo. | 1888 |
| <i>Oldham. Wife of Joseph Wardell.</i> | | | | |
| ARTHUR WARNER, | 70 | 17 | 11 mo. | 1887 |
| <i>Tunbridge Wells.</i> | | | | |
| JAMES WARNER, | 41 | 9 | 5 mo. | 1888 |
| <i>Heworth, Newcastle.</i> | | | | |
| JOHN T. WARNER, | 37 | 7 | 9 mo. | 1888 |
| <i>Hoddesdon. Son of Septimus and Elizabeth Warner.</i> | | | | |
| JOHN WATSON, | 82 | 7 | 8 mo. | 1888 |
| <i>Dublin.</i> | | | | |
| JOSHUA WATSON, | 77 | 21 | 7 mo. | 1888 |
| <i>Gateshead.</i> | | | | |
| MATTHEW WATSON, | 18 | 29 | 12 mo. | 1887 |
| <i>Ballinderry. Son of Matthew Watson.</i> | | | | |
| JOHN WILFRID WEBB, | 35 | 1 | 6 mo. | 1888 |
| <i>Broomfield, Essex.</i> | | | | |
| MARY WESTLAKE, | 67 | 6 | 10 mo. | 1887 |
| <i>Southampton.</i> | | | | |

The retiring nature of Mary Westlake would have shrunk from any public record of her life, but its lessons are too valuable to pass by without a few words of comment.

She was the sister of William C. Westlake,

whose memoir appears in this *Annual Monitor*. The brother and sister were most closely united, and within six weeks both were gathered to their eternal rest.

Mary Westlake was one of those quiet consistent Christian characters that shed their powerful and kindly influence on all around, and whose brightest sphere is the home circle. She was, however, the moving spring of some of the benevolent institutions of the town in which she resided, notably of the Servants' Training School, of which she was honorary secretary for more than thirty years. She also acted as secretary to the Ladies' Auxiliary of the Bible Society, a cause which lay very near her heart. Other philanthropic movements were indebted to her ripe judgment and active co-operation. But the great charm was in her sweet unselfish Christian character, and the example of her daily life. Possessed of a powerful, refined, and cultivated mind, it might truly be said that she "adorned the doctrine of God her Saviour in all things."

Her illness was of short duration, but the calm unruffled peace with which she met her unexpected call was a proof of the reality of her steadfast faith in Christ. She entered into the joy of her Lord, trusting solely in the com-

pleted work and sacrifice of her Lord and Saviour.

WILLIAM COLSON WESTLAKE,

Southampton.

65 21 11 mo. 1887

A Minister.

So recently has the animating presence of this dear Friend been amongst us, that it seems almost impossible to believe that the well-known Editor of the *Friends' Quarterly Examiner* is no more, that the "Voice from Southampton" has spoken its last words.

Some of his latest thoughts, echoed from the Malvern Hills, were wonderfully typical of the closing days so soon to follow. The description of that sunset of unsullied glory, where the threatening storm-clouds had smoothed away under its mellowing rays, and an infinite calm overspread the horizon, cannot but suggest now its spiritual counterpart, when the dreaded sufferings of a wasting disease, which appeared like threatening storm-clouds, were smoothed away by the Almighty Hand of Love, and an infinite rest overspread his spirit. This continued until he passed on to the still calmer rest and higher service in one of the many mansions in his Father's House. Those who watched the flickering life fade away from his countenance, so restful

and noble to the last, were strikingly conscious that death was only the semblance, and that life was the reality ; that although the outward man was perishing, the inward man was being raised up to live in a higher glory with the Lord of Life in Paradise.

William Colson Westlake was born in Southampton in 1822. His family for generations past had been members of our religious Society. As a boy he was remarkably courageous and active, excelling in all games, boating, cricket, skating, &c. ; he also possessed great mechanical skill. These qualities, combined with a very amiable disposition, rendered him a favourite school companion. We can trace these traits of character, thus early shown, in the pursuits which he warmly encouraged in later life ; in the determined will with which he pressed through difficulties in the cause of truth or to assist those who were in trouble. "Constantly bent on the goal duty"—was the phrase used by one who knew him well to denote the attitude of his life ; and the powerful way in which he advocated the various institutions of his native town testifies to the correctness of this remark. There are few charitable institutions in Southampton that do not owe much of their prosperity to W. C. West-

lake. The Infirmary, Dispensary, the School Board, the Penny Bank, Young Men's Christian Association, Working Men's Club and Refreshment Rooms, Blanket Loan Society, and Hospital Sunday Fund, were among the many causes that received his warm interest and practical support.

In 1875 he espoused the cause of temperance, and took the pledge under Canon Wilberforce, since which time he has worked side by side with this great temperance reformer, who felt his decease as a personal and private sorrow.

In the year 1856 he married Elizabeth, eldest daughter of the late Millis Coventry, of Wandsworth ; and together they instituted those garden parties for policemen, postmen, cabmen, Sunday school teachers, &c., with their families, which became an annual pleasure to those who partook in them.

As the best exponent of the loss sustained by his fellow-townsmen, the following may be quoted from the *Southampton Times* :—

“ It is with feelings of no ordinary regret, and with a deep sense of personal as well as public loss, that we record the death of our well-known and highly esteemed fellow-townsmen, Mr. W. C. Westlake, J.P. The whole community, apart altogether from differences of opinion,

whether of a religious, political, or social character, must have shared the experience of a common sorrow, when the fact of Mr. Westlake's death became known; and the more fully it is realised the greater will the magnitude and seriousness of the loss appear. It is given to few men to fill so varied and large a sphere of usefulness as was the case with our deceased friend; and of him it may truly be said, that while holding firmly to his own distinctive views and opinions, he was the friend and helper of all, and ever found his highest joy in rendering true service and in doing real good to those around him. . . . There was always an earnest design and intent in all his movements, and it may be truly said of Mr. Westlake that he endeavoured faithfully to carry out the injunction, 'Whatsoever thy hand findeth to do, do it with thy might.'

"Although affected with an incurable complaint he was mercifully spared much of the suffering attending it. His last few days were peaceful in the extreme, and at eight o'clock on Monday evening he quietly breathed his last, at the age of sixty-five. . . . Mr. Westlake has been summoned to another sphere, where the labour is without weariness, and the reward ever present. We mourn his loss as that of a soldier who has

fallen in the forefront of the battle ; but who shall say that his work was not done, or question the wisdom that has closed this chapter in the book of life ? We rejoice in the fact that he who has gone was ready for the change, and that while many have been specially benefited, the whole community *must* be the better for the life and labours of William Colson Westlake."

But whilst the town at large justly mourns the loss of so useful and excellent a leader, his own family circle have more than equal cause to sorrow for one so deeply beloved. It was here that the tenderness of his nature was pre-eminently shown, so that his nearest relatives were cherished with a special individuality of affection. Few who knew W. C. Westlake only in public life, could credit the loving gentleness that dwelt underneath his outward firmness.

"Tender as woman—manliness and meekness

In him were so allied,

That they who judged him by his strength or
weakness

Saw but a single side."

His frequent calls on the sick and afflicted and the generous assistance rendered in all cases of difficulty or distress, performed with such cheeriness and sprightly thought, endeared him to all

who knew him, and stimulated to energy and perseverance. One other feature of his character deserves special notice—the ardour with which he entered into outward life. He encouraged all innocent and manly recreations, his motto being, “use the world as not abusing it.” Yet he always maintained the attitude of the Christian reformer, contending earnestly, yet with a kindness that won respect, with those who differed from him. He was never daunted by failure, but appeared to gather fresh courage in facing difficulties ; yet he ever took a humble view of himself, acknowledging that after all he had done he was but “the unprofitable servant who had done that which it was his duty to do.”

And now we would turn to his more hidden and deeper life. From this we find that the spring of all the good he was enabled to accomplish was communion with Christ.

W. C. Westlake was a recorded Minister for about twenty-five years. His religious service was chiefly within the boundary of his own Quarterly Meeting, where his matured thought and experience were greatly valued. He was a diligent attender of the Yearly Meeting, in which his judgment was highly prized ; and for many years he gave an annual review of its proceedings

in the *Friends' Quarterly Examiner*. He often visited the smaller meetings around him ; but his chief interest was reserved for the members of his own, often visiting them in the sick chamber, and personally helping in any cases of difficulty.

About a year previous to his death, William C. Westlake was found to have the germs of that fatal disease which hastened his departure to the better land. After prayerful consultation with his friends he went through two operations by the advice of his physician. The following personal testimony was written at this juncture : —“ With this contingency before me ” (*i.e.*, the possibility of a fatal issue) “ the tremendous reality of the life beyond impelled me to ‘ try the foundations,’ and test the real supporting power of that whereon my eternal hope rested. . . . A Person, not a Creed, was that towards which my anxious heart longed to reach forth when in deep waters, and to hear the compassionate voice : ‘ Fear not ; I am the first and the last, and the Living One ; I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades, . . . An earnest gaze at the Cross on Calvary, at Him, the eternal Son of God, who there hung for our sakes,—‘ Who His own self bore our sins in His own body,’ was the only and all-sufficient resource

upon which my yearning anxious soul could rest amidst all."

Five months afterwards the disease re-appeared, and the doctors pronounced his case beyond human aid. Many earnest prayers ascended to God, that if in accordance with His will, the complaint might be removed ; but His time had come to call His beloved servant home ; yet lovingly the Lord answered the prayers by mitigating the pain and other trying attendants of the malady. From the time it was first discovered, the Lord bestowed a marked deepening of the spiritual life. He brought him into a wealthy place, and his ministry was in the fresh demonstration of the Spirit, and with power.

His last utterance in the ministry in his own meeting was a beautiful testimony to the life of Christ within him. A few sentences may be quoted from memory :—

"Although physically unable to speak more than a few words, I feel I must bear witness to the reality of this salvation to carry us through the greatest trials. I sometimes feel that in this little meeting, where we are so bound together by family ties and by the bonds of Christian love, there is a fear, when one is laid aside by affliction, of undue prominence being given to that one.

“ If we think of the events of the past few weeks, how one dear sister who has often been amongst us of late ” (his sister, Mary Westlake) “ has been safely landed on the eternal shore ; how another now lies on a sick bed, often in great suffering ; and then, for myself, who, through all that has come to me, have never been able to inscribe the word *chastening* against it ” (meaning that love was so manifest in all), . . “ we see that no stoical endurance can be compared to that trust of the Christian believer, that all things work together for good to them that love God.

“ Even in the midst of suffering, may we never allow gloom to be cast over our life, but enjoy the blessings given to us by the wayside.

“ O dear Friends, dear young Friends especially, when the impression of these events has in some measure subsided, let not the reality they teach, pass away. Oh ! what a Saviour we have ! Let not the temptations of agnosticism, scepticism, or the inducements to lead an impure life because others around us do so, ever allow us to give way, or to doubt the reality of His presence and power to save.

“ For this reason I stand here to bear witness that even when things are beyond human power, and seem walled up against us, with the waves

around us roaring, though there is outward suffering, there is inward peace and joy. . . . No child of God has ever had to endure more than he has been enabled to bear."

From this time his active life subsided, and for the last fortnight he remained quietly at home, tended lovingly by his wife and daughter, only able to see the members of his family as they called. To some of these he expressed in ardent terms his trust in the Lord. "I am in my Heavenly Father's hand." "It is all unbounded love and unfailing mercy, and so it always has been." "Each one will be cared for," &c., &c.

From this time he was almost free from pain, and in the peace of God, which passeth all understanding, he calmly awaited his summons hence ; and we doubt not an entrance was ministered to him abundantly into the everlasting kingdom of his Lord and Saviour. The prayer on many hearts was, "May my last end be like his."

The funeral was very largely attended, all classes of his fellow-townsmen testifying by their presence how great was their love and respect towards one who for so many years had lived in their midst, and of whom it might be emphatically said, "he went about doing good."

MARY ANN WHITBURN, 85 14 11 mo. 1887

Falmouth.

ROBERT J. WHITE, 14 mos. 20 12 mo. 1887

Ipswich. Son of Charles and Mary Ann White.

JOSEPH J. WHITEHEAD, 18 10 6 mo. 1888

Halstead. Son of the late Mark and Ann Whitehead.

JOHN WHITFIELD, 88 9 8 mo. 1888

Donnye, Cootehill.

ALICE WILKINSON, 76 24 1 mo. 1888

Coventry. Widow of Thomas Wilkinson.

MARY WILLIAMS, 85 4 4 mo. 1888

York. Widow of Caleb Williams.

JOHN A. WILLIAMSON,

Allonby. 20 mos. 20 1 mo. 1888

Son of John and Elizabeth F. Williamson.

SARAH JANE WILLIAMSON,

Whitehaven. 41 30 6 mo. 1888

Widow of Joseph R. Williamson.

ELIZA WILSON, 77 27 7 mo. 1888

Sunderland. Widow of Joshua Wilson.

FLORENCE MARY WOOD, 26 27 9 mo. 1888

Bournemouth. Wife of Morris Wood.

ANNIE P. WOODHOUSE, 20 21 11 mo. 1887

Limerick. Daughter of William J. and Annie Woodhouse.

| | | | | |
|--|----|----|--------|------|
| PRISCILLA WOOLVEN, | 8 | 9 | 7 mo. | 1888 |
| <i>Thakeham Meeting-house.</i> Daughter of Edward and Charlotte Woolven. | | | | |
| JOSEPH WORTH, <i>Crewe.</i> | 35 | 20 | 10 mo. | 1887 |
| JOHN YEOMANS, | 65 | 8 | 4 mo. | 1887 |
| <i>Sheffield.</i> An Elder. | | | | |
| JOHN YORKE, <i>York.</i> | 79 | 11 | 2 mo. | 1888 |

Errata in last year's volume.

Page 20, line 20, *for* age 87, *read* 63.

„ 20, „ 7 and 8, *for* Son of Walter H. and Lucy Birchall, *read* Son of Lucy and the late William Harding Birchall, of Melbourne, formerly of Burley, near Leeds.

Page 42, line 17, *for* Baltimore, Co. Kildare, *read* Bristol.

Page 146, line 2, *read instead*, Rathgar, Daughter of Mary and the late Thomas Webb.

Page 180, line 25, *for* W. Gundry, *read* W. Cole.

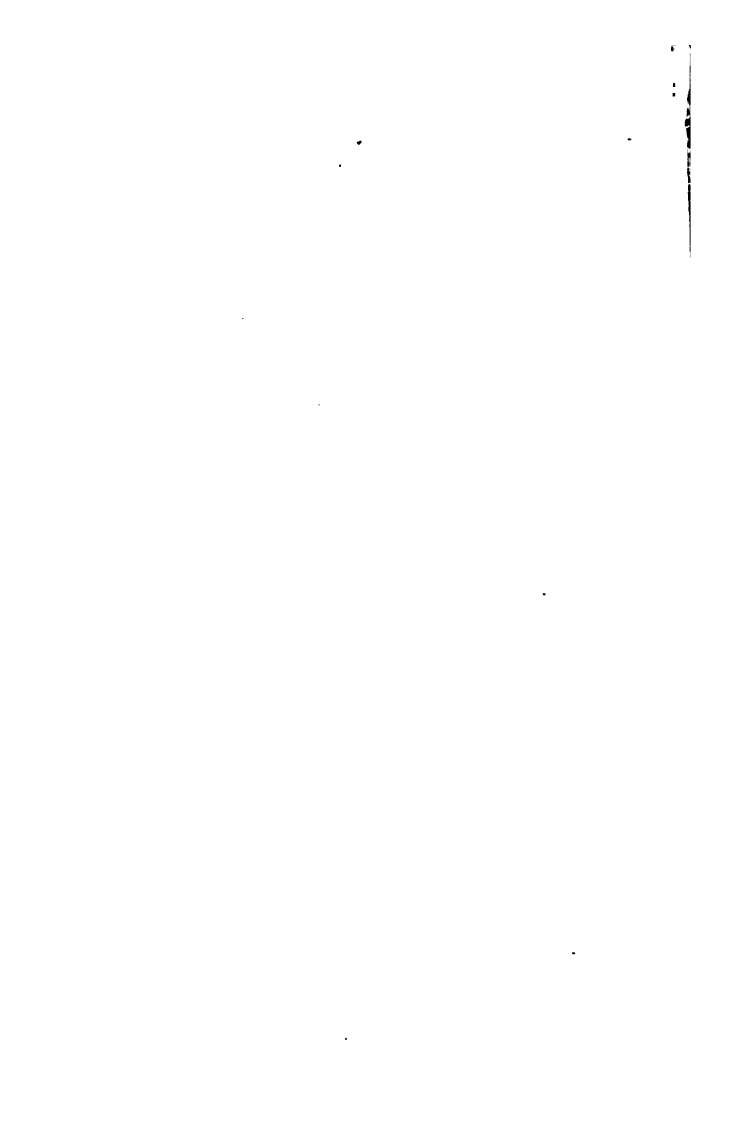
INFANTS whose names are not inserted.

| | | | | | | |
|--------------------------|-----|------|---|-----|-------|---|
| Under three months | ... | Boys | 2 | ... | Girls | 3 |
| From three to six months | | „ | 0 | ... | „ | 1 |
| „ six to nine | „ | „ | 0 | ... | „ | 0 |
| „ nine to twelve | „ | „ | 0 | ... | „ | 1 |

TABLE,
Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland during the years 1885-86, 1886-87, and 1887-88.

| AGE. | Year 1885-86. | | | Year 1886-87. | | | Year 1887-88. | | |
|--------------------|---------------|--------|--------|---------------|--------|--------|---------------|--------|--------|
| | Male | Female | Total. | Male | Female | Total. | Male | Female | Total. |
| | 4 | 6 | 10 | 5 | 10 | 15 | 2 | 5 | 7 |
| Under 1 year* | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Under 5 years | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| From 5 to 10 years | 10 | 12 | 22 | 7 | 15 | 22 | 6 | 8 | 14 |
| " 10 to 15 " | 2 | 2 | 4 | 2 | 1 | 3 | 0 | 4 | 4 |
| " 15 to 20 " | 4 | 0 | 4 | 1 | 2 | 3 | 2 | 1 | 3 |
| " 20 to 30 " | 4 | 1 | 5 | 1 | 0 | 1 | 4 | 3 | 7 |
| " 30 to 40 " | 8 | 10 | 18 | 7 | 5 | 12 | 6 | 6 | 12 |
| " 40 to 50 " | 5 | 11 | 16 | 9 | 10 | 19 | 9 | 5 | 14 |
| " 50 to 60 " | 10 | 12 | 22 | 7 | 10 | 17 | 11 | 13 | 24 |
| " 60 to 70 " | 10 | 13 | 23 | 10 | 13 | 23 | 8 | 13 | 21 |
| " 70 to 80 " | 17 | 24 | 41 | 22 | 25 | 47 | 18 | 34 | 52 |
| " 80 to 90 " | 33 | 41 | 74 | 29 | 45 | 74 | 20 | 28 | 48 |
| " 90 to 100 " | 28 | 34 | 60 | 16 | 31 | 47 | 11 | 31 | 42 |
| " 90 to 100 " | 3 | 7 | 10 | 5 | 6 | 11 | 1 | 6 | 7 |
| All Ages | 132 | 167 | 299 | 116 | 163 | 279 | 96 | 152 | 248 |

* The numbers in this series are included in the next, "under 5 years."
Average age in 1885-86 59 years, 6 months, and 18 days.
Average age in 1886-87 59 years, 8 months, and 10 days.
Average age in 1887-88 57 years, 11 months, and 8 days.



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